



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

the frequency range of 100–1000 Hz. The frequency range of 100–1000 Hz was chosen because it is the range of frequencies that is most likely to be important for the perception of speech intelligibility (see Griffin and Whitham 1989).

The frequency range of 100–1000 Hz was divided into 10 equal frequency bands, each of width 100 Hz. The centre frequencies of these bands are given in table 1.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were calculated for each of the 10 frequency bands.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were then plotted against the centre frequency of the octave band. The resulting plot is shown in figure 1. The plot shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes are highest in the 100–200 Hz octave band and decrease as the centre frequency of the octave band increases.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-log scale. The resulting plot is shown in figure 2.

The plot in figure 2 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-log scale.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a semi-log scale. The resulting plot is shown in figure 3.

The plot in figure 3 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the semi-log scale.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale. The resulting plot is shown in figure 4.

The plot in figure 4 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic y-axis. The resulting plot is shown in figure 5.

The plot in figure 5 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis. The resulting plot is shown in figure 6.

The plot in figure 6 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 7.

The plot in figure 7 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 8.

The plot in figure 8 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 9.

The plot in figure 9 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 10.

The plot in figure 10 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 11.

The plot in figure 11 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.

The mean values of the 100–1000 Hz octave band acceleration magnitudes were also plotted against the centre frequency of the octave band on a log-linear scale with a logarithmic x-axis and a logarithmic y-axis. The resulting plot is shown in figure 12.

The plot in figure 12 shows that the mean values of the 100–1000 Hz octave band acceleration magnitudes decrease as the centre frequency of the octave band increases, and that the decrease is approximately linear on the log-linear scale with a logarithmic x-axis and a logarithmic y-axis.







By the Author of "NO SEX IN EDUCATION."

"WHAT WOMEN SHOULD KNOW."

A WOMAN'S BOOK ABOUT WOMEN.

Treating of the Physical and Mental Life of the
Female Sex.

NEW VIEW OF AN OLD BUT IMPORTANT TOPIC.

"A book which both men and women are under the
most solemn obligation to possess."—*Christian Union.*

Duodecimo. Cloth. Nearly 400 pages. Price, \$2.

[See Advertisement at end of this Volume.]

NO SEX IN EDUCATION;

OR,

AN EQUAL CHANCE FOR BOTH
GIRLS AND BOYS.

BEING

A REVIEW OF DR. E. H. CLARKE'S "SEX IN EDUCATION."

BY

MRS. E. B. DUFFEY,

AUTHOR OF "WHAT WOMEN SHOULD KNOW," ETC.

PHILADELPHIA:
J. M. STODDART & CO.,
720 SANSON STREET.

121621

18

Entered according to Act of Congress, in the year 1874, by

J. M. STODDART & CO.,

In the Office of the Librarian of Congress, at Washington.

WESTCOTT & THOMSON,
Stereotypers and Electrotypers, Philada.

"Multa senem circumveniunt incommoda * *
 * * * * *
 * res omnes timide gelideque ministrat,
 Dilator, spe longus, iners, pavidusque futuri,
 Difficilis, querulus, laudator temporis acti
 Se puero, castigator censorque minorum."
 HORACE, DE ARTE POETICA.

["Him who is old multitudinous evils environ; * *
 * * * * *
 * he timid and cold is in all that he doeth;
 Ever behindhand, and tardy in hope; of the future dis-
 trustful;
 Stiff-necked, sluggish, inert, and prone to find fault; of the
 times when
 He was a boy ever loud in laudation, and over-much given
 Sharply his juniors to censure, with words of severest re-
 proval."]

"Those who contend against giving woman the same
 education as man do it on the ground that it would make
 the woman unfeminine, as if Nature had done her work so
 slightly that it could be so easily raveled and knit over.
 In fact, there is a masculine and feminine element in all
 knowledge, and a man and a woman, put to the same
 study, extract only what their nature fits them to see; so
 that knowledge can be fully orb'd only when the two unite
 in the search and share the spoils."—MRS. H. B. STOWE.

"I'm not denyin' the women are foolish: God Almighty
 made 'em to match the men."—MRS. POYSER, IN ADAM
 BEDE.

CONTENTS.

	PAGE
CHAPTER I.	
INTRODUCTORY.....	9
CHAPTER II.	
SOME GENERAL REMARKS.....	19
CHAPTER III.	
THE EARLY EDUCATION OF BOYS AND GIRLS.....	36
CHAPTER IV.	
THE PHYSICAL AND MENTAL PECULIARITIES OF BOYS AND GIRLS.....	49
CHAPTER V.	
CHIEFLY INVESTIGATIVE.....	59
CHAPTER VI.	
"THE EUROPEAN WAY".....	94

CONTENTS.

CHAPTER VII.

	PAGE
CO-EDUCATION.....	103

CHAPTER VIII.

THE THEORY OF PERIODICITY PRACTICALLY CON- SIDERED.....	112
--	-----

CHAPTER IX.

TESTIMONY IN FAVOR OF IDENTICAL AND CO-EDU- CATION.....	121
--	-----

PREFACE.

To many it may seem an act of unwarrantable assumption for an unprofessional woman to attack the position of a professional man on subjects which he is supposed to have mastered thoroughly. But with all due deference to Dr. Clarke's experience in the matters of health and disease, I can hardly think it possible that he can have investigated the general subject of woman's health and the causes of her special diseases more carefully, earnestly or for a much longer period than the writer of this little volume. Besides, being a woman, I have possessed one advantage over the doctor, in being able to test my theories by personal experiment. And very long study and experience have led me to a conclusion precisely opposite to that advanced by Dr. Clarke—that is, instead of discovering that the physical ills of woman result from her following man's methods of life and study, I have become convinced that they first originate from, and are afterward aggravated by, a course of life which recognizes an element of imagined feminine weakness and invalidism to which it is necessary to yield, and which forbids the wholesome active physical life led by the normally healthful man.

So earnestly have I been impressed with the truth of these convictions that a year ago I published a book intended for the enlightenment of women in sexual matters, the advice contained in which was based upon this very principle.

I find this belief is shared by all intelligent women with whom I come in contact; and the publication of Dr. Clarke's "Sex in Education" has called out an indignant protest from

women almost universally, which has reached me through both public and private channels, and which has been exceedingly gratifying. In fact, I have seen but one public endorsement of the book by a woman, have heard none whatever in private.

I might hope that Dr. Clarke's book, in the thought and argument which it is provoking, would work its own refutation, as it would most certainly do if women alone were to judge of its merits. But it so happens that men constitute about one-half of humanity; and I have discovered that many men, having never before, perhaps, given the subject any special thought, and having no personal and experimental knowledge of the fallacy of its author's alleged facts and of the unsoundness of his arguments, are inclined to endorse them. So it seems as though it were desirable that the other side should be heard. And who more capable of giving this other side than a woman?

I feel that I owe my readers an apology for the imperfections of my book. It has been completed in almost unjustifiable haste—justifiable, at least, only on the plea that its sole possible means of accomplishment, in the press of other duties, was by this haste. I know that it is unsystematic in plan, often inelegant and possibly incorrect in language, and lacking that finished and often poetic style which characterizes Dr. Clarke's work—faults which I should have tried to correct, if it had been possible to give its pages proper revision. Nevertheless, I believe that my facts are reliable, my statistics correct and my arguments sound; and in view of these advantages and the earnestness with which it has been written, I trust the charitable spirit of the reader will cause him to look with leniency upon its literary imperfections.

E. B. D.

NO SEX IN EDUCATION.

CHAPTER I.

INTRODUCTORY.

"He saw with his own eyes the moon was round,
Was also certain that the earth was square,
Because he had journeyed fifty miles and found
No sign that it was circular anywhere."—BYRON.

"Let not opinion make thy judgment err."

—LADY ALLMONY.

THE questions of the equal and co-education of the sexes have drifted uppermost to-day, and seem forcing themselves to a solution. The present age cannot postpone action; it must take a definite and decided stand in the matter, and it remains to be seen whether it is to make an advance movement or put its seal of sanction upon the dwarfed and inefficient systems of the past.

Edward H. Clarke, M. D., has brought the matter definitely before the public in a little work called "Sex in Education,"* which has set people to thinking and to talking. Strangely enough (though not so strange either, considering the reverence we have been taught to yield to the man who speaks backed with the authority of a profession), men seem to consider his decision one against which there can be neither defence nor appeal. Women—those thoughtful women who best understand themselves and their sex—are protesting against it as incorrect in its statements and one-sided in its arguments.

"Without denying the self-evident proposition that whatever a woman can do she has a right to do, the question at once arises, 'What can she do?'"

I thank Dr. Clarke for this statement, and I will add that the further question arises, "Who shall decide what she can do?" Dr. Clarke

* Sex in Education; or, A Fair Chance for Girls. By Edward H. Clarke, M. D. Boston: James R. Osgood & Co.

says it must be the scientist—Agassiz or Huxley. But let us pause and consider. How do scientists arrive at their conclusions? By abstract reasonings based upon theories of their own invention? By no means. They delve deep for facts—for hard, incontrovertible facts—and reason from them. If these facts or the objects of these facts had intelligence and could speak, they would cut short their reasoning by an appeal at once to this intelligence, and by this means get at radical truth. They would ask the fossil of the Miocene or the Pliocene period what it was, how it lived and what it was capable of doing; and receiving an intelligent answer, they would come to far juster conclusions about the creature of a pre-historic age than they are ever likely to do with all their theories, their surmisings and their disputes. Now woman's existence is an incontrovertible fact; all the phenomena of her life are facts; their results too are facts, varying according to circumstances and in individuals. Woman, even if she does not possess an equal intelligence with man, has at least sufficient to

carry her through the ordinary affairs of life safely, if she is not interfered with, dictated to and impressed with the idea that she knows nothing about herself. Now, why not in all matters that pertain to her—especially in that question of what she can do—ask her directly, and pay some heed to her answer? If she does not know, who does?

The question comes down then to the one point—which know most about the capabilities and disabilities of the female sex, the doctors or the women themselves?

Did the idea never suggest itself to any one that, however well informed a physician may be in all matters pertaining to disease, when he comes to treat of well people he may be decidedly at fault? He is never by any possibility brought in professional contact with health, and the world resolves itself to his view into a vast hospital, where all are suffering from the conditions, and must submit to the regimen, of invalids. This is precisely the mistake Dr. Clarke has committed in his little book, as I shall try to prove.

Few will be inclined to dispute the author of the work referred to in his somewhat self-evident proposition—which, however, he announces as though he had discovered a new truth, and was just promulgating it to the world—that “The *quæstio vexata* of woman’s sphere will be decided by her organization. This limits her power and reveals her divinely-appointed tasks, just as man’s organization limits his power and reveals his work.” The wildest “shrieker” after “rights” will not think of gainsaying this; and that brings us back to the original question, “What is the limit?” and the one growing out of it, “Who shall decide?”

Dr. Clarke has made an able and a well-deserved protest against the regulations of our schools and colleges, which encourage and in some cases compel over-study on the part of the students. Such a protest has long been needed, and it should be acted upon at once. But it is a great pity that the doctor’s excessive chivalry has aroused him in behalf of girls alone, and caused him to shut his eyes to the

equally sad consequences to the young of his own sex.

The thanks of all true friends of women are, it is true, due him for his strenuous advocacy of the fullest education for women ; though it must be confessed that the reader is a little puzzled as to his exact meaning when he praises the Syrian girls, whom he saw in a Turkish harem, for their splendid physical developments; and, knowing as he must that such development of body is never attained except at the expense of the intellectual and moral nature, sighs for a like development on the part of American women ; and when he quotes the praises of a well-known writer of the magnificent forms of the women of Nova Scotia, laying a stress upon the point that there have been until recently no public schools in that country. Does the doctor wish to insinuate, what he dare not openly proclaim, that after all women are far better off without education, if they would only think so ?

It really seems a pity to upset the doctor's theories by taking away the very ground they

stand upon, but in the case of the Nova Scotia women it seems strict truth compels such a proceeding. "An injured Nova Scotian," writing to the *Woman's Journal*, in an article entitled "Nova Scotia Vindicated," says:

"It is no unusual thing for an accurate and conscientious historian to travel many miles in order to verify the facts he states.

"In two days, or less, Dr. E. H. Clarke could have been transported by boat or car to that healthy locality, Wolfville, Nova Scotia. He could have seen for himself the blooming complexions, sturdy frames and unharassed expressions of the little provincials. In a few hours more he could have observed similar manifestations of vigor among the children of Halifax. But the question would quickly suggest itself, 'Have I not been doing these people an injustice? Was I right in attributing their unusual health to the "significant fact that until the past year there have been in Nova Scotia no public schools, and comparatively few private ones," and in insinuating that "to the Sabbath-school alone is due all the knowledge they possess"?' He would find public and private schools in successful operation all over the capital city, while the county schools are placed at no greater distance from each other than three or four miles. He would find

ministers, lawyers, physicians, ladies and gentlemen, cultivated in every department of knowledge, the majority of whom have been educated within the borders of their own province.

“If the statement be true that these Nova Scotians had no public schools till within the past year, what a mushroom growth they have made, and what a precocious generation this must be!

“Many of the most successful professional men in Nova Scotia never went outside of the province till their education was completed, and some of them practiced years before seeing anything more of the world.

“Such discoveries as these would be suggestive if not alarming to the author of ‘Sex in Education.’ He might be led to suspect that his eloquent little work may contain other unreliable statements, and that these may involve equally unsound conclusions.”

We may sum up the main points of “Sex in Education” by a quotation from a prominent medical review :

“The modern educational mistake, according to our author, consists in employing for girls the identical methods used for, and perhaps well adapted to, boys. Errors there are affecting the two sexes alike, but these do not come so specially within the purpose of the work before us. The facts to which Dr. Clarke

directs attention as having been most harmfully ignored are that during her schooldays the girl is passing through the most critical changes of her life, and that in developing womanhood and establishing a new function, the vital powers are severely taxed. Notwithstanding this fact, as much, or even greater, mental labor is performed by the girl as by her brother, whose pubescence occurs with scarce any disturbance or additional expenditure of vitality. Again, the fact that for a time during each month the girl experiences a great, and at that time unaccustomed, drain upon her vitality, has not been allowed to lighten her tasks a particle. It is this total disregard of the laws of her being that renders the educational methods of the day so calamitous to the American girl and to posterity."

In support of his theory, Dr. Clarke gives his opinion as a physician, backed by clinical evidence. His conclusions we also quote from the same source:

"The precise order of school-life best adapted to favor the harmonious development of the female organism in all its parts can of course be fully settled only by judicious experiment founded on the observation of physiological laws. Dr. Clarke thinks it would be wise to assume at the outset that four or five hours

daily is as much study as should be required of a girl from fourteen to eighteen years old, and that absolute rest, or diminished labor, should always be enforced for a few days every month. These periodical remissions, too, should not be allowed to necessitate extra work or loss of standing."

Dr. Clarke has misstated some facts—unintentionally, I hope—suppressed others; drawn general conclusions from special premises; thrown upon modes of education the evil consequences which are just as likely to be due to other causes; and has failed to see that the very means he recommends would result in evils far greater than those he would remedy. He represents woman as normally an invalid for one-fourth of the time. Let the healthy women of America tell the doctor better than this.

CHAPTER II.

SOME GENERAL REMARKS.

"Here was a man whose learning almost amounted to a proof of what he believed."—GEORGE ELIOT.

"Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore."—HORACE, III., 6.

THE admirers of "Sex in Education" claim for it a sterling scientific value which they are solemnly convinced ought to turn the balance against a like education of boys and girls. But the statements of the book are far too inexact and unreliable to substantiate this claim. The author's researches, if we are to judge by results, are too narrow in their scope, and his arguments partake too much of the nature of special pleading, to have, in fact, any real value whatever.

When any matter worthy of investigation is brought to a scientific test, the scientist does not dare to impose upon the public loose statements

backed by no authority or proof save his own opinions and professional standing. Everything is accurately stated; the facts with all their bearings brought in support; every relative fact is searched out and tested, and its exact influence discussed and determined. Evidence is weighed and sifted with the utmost care, and everything which cannot stand the test of the most searching scrutiny is rejected without hesitation. It would never do to dispose of them wholesale under the general phrases "much else," "many more things," leaving them indefinite in their nature and their results unknown or at best guessed at. The importance of figures is not overlooked, and statistics should play a prominent part in any statement which they may affect. If a single fact or set of figures bearing upon the matter is overlooked, the whole decision is invalidated, and the discussion begins anew.

It seems as though in a matter of so much importance as the education of one-half the human race we have a right to demand a like care. We should not be content with the ex-

pression of private opinions backed by loosely stated and one-sided testimony, and conclusions drawn from an experiment only which the doctor himself admits has not yet been tried. How can we judge of a thing fairly by imagining what it will be and then deciding upon the fiction of our own brain?

Now, what does Dr. Clarke do in this scientific book of his? He gives us an elaborate description of the physical economy of men and women, finely worded, and for the most part accurate. The statements in the chapter headed "Chiefly Physiological" will be, in the main, when they do not degenerate into theories and opinions, accepted as facts by admirers and adversaries alike. There is one point upon which there is a divided opinion among medical men, and in view of this difference in opinion it can hardly be considered impertinent in a woman to dare to differ from the doctor. He says:

"The principal organs of elimination common to both sexes are the bowels, kidneys, lungs and skin.

A neglect of their functions is punished in each alike. To women is entrusted the exclusive management of another process of elimination, viz., the catamenial. This, using the blood for its channel of operation, performs, like the blood, double duty. It is necessary to ovulation and to the integrity of every part of the reproductive apparatus; it also serves as a means of elimination for the blood itself."

It seems hardly possible that in the economy of nature that material which is held in reserve within the female system for the purpose of maternity, and which, there being no draft upon it in this direction, passes away as waste, should be in itself of the nature of an elimination, carrying off the poisonous and effete matter of the system. If this is the case, the infant which is nourished by this waste is poisoned in its blood and bone from its earliest existence.

"This, by closing an avenue of elimination, poisons the blood and depraves the organization."

It is true that the retention of this waste works sad havoc in the female organism; but it is not because it is in its nature poison-

ous, but because its retention at all is a violation of nature and cannot but do harm.

Dr. Clarke is himself unconsciously guilty of the very error of which he accuses the friends of co-education when he quotes a writer who says :

“Woman must be regarded as woman, not as a nondescript animal, with greater or less capacity for assimilation to man.”

This is the very thing our author does. He does not comprehend her as a woman at all. She is to him a “nondescript animal,” with points of similarity to and points of difference from man. He admits her similarity in the matter of stomach and brain—in fact, of actual identity; but when he comes to take her reproductive system into account, he is in despair. His reasoning is something after this manner : “A *man* with such a drain upon him, and with only a man’s capacity for endurance, would surely succumb unless counteracting measures were taken. His mental powers could be uninterruptedly educated only at the expense of his physical. Therefore a woman, who is like man in other particulars, stands in need of these

counteracting measures." He does not comprehend—he seems never to have realized—the full sense of that which he tries to impress upon his readers, that a woman is *not* a man in any sense. Accompanying the demand upon her system which nature makes, nature has kindly and wisely—nay, more than that, justly—provided such supplies of strength, vigor and endurance as, if not wasted and frittered away by idle, pernicious habits, are equal to all feminine emergencies.

In his plea for periodicity he does not recognize the fact that there is no periodicity of brain action in a woman. That is ever active and eager, and never calls for periodic rest. So that nature would be very unjust to impose a necessity for restraint upon it which is not seconded by its own needs. When the brain craves rest, it calls for sleep. That denied, the brain suffers. And a rightly balanced body and brain *always act harmoniously*.

Dr. Clarke is hardly true to his own theories when he admits:

“No organ or function in plant, animal or human

kind can be properly regarded as a disability or source of weakness. Through ignorance or misdirection it may limit or enfeeble the animal or being that misguides it; but, rightly guided and developed, it is either in itself a source of power and grace to its parent stock or a necessary stage in the development of larger grace and power. The female organization is no exception to this law, nor are the particular set of organs and their functions with which this essay has to deal an exception to it. The periodical movements which characterize and influence woman's structure for more than half her terrestrial life, and which, in their ebb and flow, sway every fibre and thrill every nerve of her body a dozen times a year, and the occasional pregnancies which test her material resources and cradle the race, are, or are evidently intended to be, fountains of power, not hindrances to her."

How true this is only a woman can know. Dr. Clarke does not even guess it. They are not weaknesses nor hindrances in any sense of the words, nor should they be so considered or treated. Regarded as weaknesses, they will soon develop into weaknesses, and will remain so to the end of the chapter, weighing their victims down with a burden which neither God nor nature intended. Inaction is not the

normal state of either manhood or womanhood even for a limited and ever-returning period. Inaction is the parent of weakness and the grandparent of disease. "She girdeth her loins with *strength*"—not weakness; and in this strength is found a woman's fullest, most harmonious womanliness.

There is another point upon which the doctor is grievously at fault:

"Corsets that embrace the waist with a tighter and steadier grip than any lover's arm, and skirts that weigh the hips with heavier than maternal burdens, have often caused grievous maladies and imposed a needless invalidism. Yet, recognizing all this, it must not be forgotten that breeches do not make a man nor the want of them unmake a woman."

The want of "breeches"—that is to say, the want of a sufficient amount of clothing for her legs, which to afford proper protection can be only of the bifurcate pattern—*does* unmake many a woman; and when corsets and heavy skirts are added, the unmaking is so complete that all the separate systems of education which a whole dynasty of Dr. Clarkes could invent

would never be able to make her again. All the evils from study alone which the doctor can conjure up would dwindle into mere nothingness beside those terrible and terribly common ones which result from the improper modes of dress the doctor has described. Remedy the dress of young women, and the doctor will find his occupation nearly gone, so far as fighting the bugbear of co-education is concerned.

How easy it is to make out a case when one has the whole ordering of testimony, with no adverse lawyer to scan evidence, and a credulous and deferential public for judge and jury! Says Dr. Clarke:

“Circumstances have repeatedly carried me to Europe, where I am always surprised by the red blood that fills and colors the faces of ladies and peasant-girls, reminding one of the canvas of Rubens and Murillo, and am always equally surprised on my return by the crowds of pale, bloodless female faces, that suggest consumption, scrofula, anæmia and neuralgia. To a large extent, our present system of educating girls is the cause of this pallor and weakness.”

Not one word of the difference in climate; not even a hint of the active out-of-door life led by those ruddy European girls, who, in truth, think nothing of a five- or ten-mile walk for a constitutional. This is the real secret of their robust health and flushing beauty. When American women shall learn that out-of-door life means life indeed, and in-door existence a death in life, we may hope to see fuller and more rounded forms, stronger pulsating veins and more glowing cheeks.

Only do not let my readers suppose that I am going to fall into the doctor's mistake and imagine that any one of the reforms which I suggest is going to work the salvation of the race of girls. The whole system of our training of girls—physically, mentally, morally and socially—is worthless, rotten to its core and diseased in all its branches and ramifications. I will agree with the doctor there. I will do more than agree with him; I will go farther in this admission than he has ever thought of going. We cannot hope to restore the tree to healthful life by snipping off a single branch,

any more than by forcing it to rest by fits and to proceed in its growth by starts.

I do not say whether our present system of education for boys is much better; that is not the question under debate just now. But we may feel assured that when we perfect a system which shall be found to exactly meet the needs of boys—in which their physical, their mental, their moral and their social development shall be equally considered and provided for in the truest and surest manner—which will provide for the average boy; shall not drag the one quick and ready of intellect, and at the same time shall be elastic enough to hold within its embrace the one slow and dull of thought—which will give the fullest opportunities for the boy in perfect health, and at the same time not bear too heavily upon the weakling (and we mothers know there are such among boys as well as among girls),—we shall have found exactly the system which will equally embrace girls in its provisions and which will as perfectly meet their needs as those of boys.

But, it will be argued, such a system cannot

exist out of Utopia. Then, if that be true, let me prophesy that the whole system of public education is an egregious failure, and has in it the seeds of ultimate and sure decay. And if that be true, the age will come when it will be looked upon as a relic of barbarism. If it be true, then not only should most girls be excluded from its privileges, but most boys as well; for boys owe quite as much to the world as their sisters, and must cancel their obligations to posterity in as honorable a manner. But it is not of impossible attainment, as I have faith to believe the future will show.

It is a curious idea which seems to have got into a great many minds at the present time besides that of our author that upon woman alone rest the responsibilities of the coming race. It is only after the child is fairly brought into the world, and has been cared for by its mother through its period of helplessness, that its father suddenly wakes to a sense of his rights in the matter—rights which seem to involve no duties—and claims all title to its ownership. If we are going to take special

pains to serve the girls, and at the same time allow the boys to overwork themselves mentally and deteriorate physically and morally, I cannot see that the future generations will stand so much better chance, after all, viewing the matter in the light of strict physiological facts.

Then we are reminded of the words of Horace, which I somewhat freely translate—

“Our fathers, than our grandsires worse,
In us a baser offspring see,
And we in time the world shall curse
With a still viler progeny”—

when we hear this terrible ado about the physical degeneracy of the present generation of women. Do not two sentences from “Sex in Education” read like a literal rendering of the ancient poet, with the sex changed?

“Each succeeding generation, obedient to the law of hereditary transmission, has become feebler than its predecessor. Our great-grandmothers are pointed at as types of female physical excellence, their great-granddaughters as illustrations of female physical degeneracy.”

It is something worthy of comment that in

the history of mankind each new generation, viewing the evils which surround and characterize it, is inclined to look backward, and lamenting the degeneracy of the day, sigh for the good old times when such things were not.

But what is the truth in the matter? Mortuary tables and statistics of all sorts show that the average length of life has been steadily increasing for many generations back. The men and women of to-day are healthier and longer lived than any of their progenitors. In those good old days of our grandmothers and great-grandmothers there were a great many more second, third and fourth wives than there are to-day—that is to say, more women broke down and died from hard physical labor and over-bearing of children and lack of intellectual development than in this age of machinery and female colleges.

Forty years ago an English writer said :

“The *Athenæum* is fond of bringing out great mouth-ing articles against modern female education, but the huge mountain of denunciation brings forth but a mouse of instruction in the better way. *The weakness*

and imperfect forms of modern ladies are all laid to ignorance and want of sense in their governors, pastors and masters. This seems to me by far too unqualified a charge. . . . The *Athenæum* writer is like a clumsy fencer; he knows that something is to be hit, but he hits far too hard, and hits only half the right place."

The very words might have been written to-day; and if the last sentence had been written of Dr. Clarke himself, nothing would have been truer. He knows something is to be hit, but he hits too hard, and hits only half the right place. It is comical to remember that these very ladies whose "weakness and imperfections" are commented upon are the mothers and grandmothers whom we are called upon to admire, and "were the very women," comments T. W. Higginson, "whose undue amplitude and superabundant vigor were satirized by Hawthorne."

Dr. Clarke is not the first one to find out that women are educated too much in a masculine manner. A writer of forty-five years ago, in a letter from Philadelphia addressed to the *Ladies' Magazine*, then published in Boston by

Mrs. Sarah J. Hale (now editor of Godey's Lady's Book), gives the following facts concerning the schools of our grandmothers and mothers, who Dr. Clarke assures us excelled us in physical and mental vigor :

“At the girls' schools kept by gentlemen (with the exception of the academy of Mr. F.) the studies are so multiplied, so abstruse, and I will add so *unfeminine*, that the minds of the pupils are worn out before they arrive at maturity, and frequently their bodies also.”

Yet these girls actually survived and came in course of time to deserve the admiration of the doctor. In view of this fact, there is hope for their descendants yet.

It may be well to test a little the science which finds its way into the pages of “*Sex in Education.*” Take, for instance, the author's illustration of the women who have unsexed themselves by any false mode of life. After describing the physical changes which such perverted females undergo, he proceeds to say :

“There is a corresponding change in the intellectual and physical condition—a dropping out of maternal

instincts and an appearance of Amazonian coarseness and force. Such persons are analogous to the sexless class of termites. Naturalists tell us that these insects are divided into males and females, and a third class, called workers and soldiers, who have no reproductive apparatus, and who, in their structure and instincts, are unlike the fertile individuals."

It is unfortunate to spoil the similitude in this instance, but every person familiar with the facts of natural history is aware that the females of the termites, and of all other species of insects which have a third or working class, display no maternal instincts whatever. Their duty and care end when they have deposited their eggs, and these among some of the tri-sexual species are frequently left in most careless and exposed situations. The workers are the true mothers of the race. They carefully search for and bring to places of safety the scattered eggs, watch over the larvæ, feed and tend them carefully, protect them in danger and defend them from their enemies. These workers monopolize all the maternal instincts of the species, so Dr. Clarke is most unfortunate in his comparison.

CHAPTER III.

THE EARLY EDUCATION OF BOYS AND GIRLS.

"Then the whining school-boy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school."—SHAKESPEARE.

"What are little girls made of, made of?
What are little girls made of?
Sugar and spice, and everything nice,
That's what little girls are made of, made of,
That's what little girls are made of.

"What are little boys made of, made of?
What are little boys made of?
Snips and snalls, and puppy dogs' tails,
That's what little boys are made of, made of,
That's what little boys are made of."—OLD SONG.

DR. CLARKE'S book is the last struggle of the opponents of co-education. It is a desperate struggle, but one in which they trust to craft rather than to strength. Forced to yield all the points which they have so long held in dispute, they make a show of giving them up with a good grace, as though they

were of no account whatever in the matter, and have fortified themselves behind what they choose to consider an impregnable barrier—the weakness and invalidism of women. They trust to the ignorance of the community in maintaining their position, knowing too well how readily women accept what is told them concerning themselves by a man, and a physician at that, even when they *know* better.

Strange as it may seem, there can be but little doubt that a careful and unprejudiced study of facts will lead one to the conclusion that by far the largest proportion of the ill-health of girls results, not from their education being conducted in the same manner as boys', but from the divergence from that plan of education. In using the word education I accept Dr. Clarke's definition :

“ Education is here intended to include what its etymology indicates—the drawing out and development of every part of the system ; and this necessarily includes the whole manner of life, physical and psychical, during the educational period.”

It is an established fact that female infants are endowed with stronger and more tenacious vitality than male infants. More males are born than females ; yet during the first year of life more males die than females in the ratio of 123 to 100, and during the first five years in the ratio of 116 to 100. Why nature should have been thus lavish with this gift of vitality to girls at a time when there seems no real call for it it is difficult to understand, unless it is intended that this surplus strength shall last until there is occasion for its use.

During the first few years of their lives male and female infants are treated exactly alike, and the girls not only survive, but actually thrive better than, the boys.

The first departure from the principle of co-education is when the girl-baby is given a doll and the boy-baby some plaything more suited to his "manly" nature. Having given the doll to the girl, and not having given it to the boy, the doctor says :

"Inspired by the divine instinct of motherhood, the girl that can only creep to her

mother's knees will crave a doll that her tottling brother looks coldly upon."

Try the boy with the doll, and see. Is there, then, no divine instinct of fatherhood? These theorists would say not. Facts say a boy will take just as kindly and as lovingly to a doll as does his sister, if you will only give him the chance. He is some day to be a father, and, thank God! the instinct of parentage is something that stirs his soul as deeply as hers. Here the deviation from strict co-education is unfair to the boy. It smothers this instinct by ridicule and by adverse training, and that is why we have so few really worthy, good and loving fathers in the land.

Even as I am penning this my "infant Achilles" of a year and a half spies his sister's doll; and opportunity favoring him, he confiscates it, and stands with the effigy of humanity clasped in his arms, viewing it with eyes filled with loving admiration, and caressing and talking to it just as any girl-baby might do. He is not yet old enough to read Dr. Clarke's book, or he would know better than to so belie his

future manhood. Nor is he an exception to the general rule regarding boy-babies. I have witnessed the same scene enacted repeatedly on the part of the male infants, and the testimony of other mothers coincides with mine.

As infancy begins to give place to childhood, then the distinctive training commences in earnest. The boy is allowed to be natural, the girl is forced to be artificial. Some girls break through all restraints and romp, but they are not the model girls whom mothers delight in and visitors praise for being "lady-like." Boy and girl as they are, with the same life pulsing in their veins and drawing its sustenance in precisely the same manner, with the same physical and mental needs, nature calls imperatively for an equally active life for both. They both want the air and the sunshine. They need equally to be hardened by the storms, tanned by the winds and have limbs strengthened by unrestrained exercise. But instead of this equality, while boys have their liberty more or less freely granted them, girls must stay at home and sew and read, and play

prettily and quietly, and take demure walks. I am not speaking of girls in a single stratum of society, but of girls everywhere, from the highest down almost to the lowest, wherever the word "lady" is sufficiently revered and misunderstood. The boy may run, the girl must walk. The boy may strengthen his lungs by using them to his utmost power, the girl must always speak in mild and subdued tones.

Then they are both sent to school. I wish Dr. Clarke had turned his attention to the evils of this early school-life. Shut up for six hours in a day within an unventilated school-room, the boy and girl equally suffer, though perhaps not in the same manner. The former, used to his restless life outside of the school-room, is more impatient of restraint than his sister, who is already somewhat broken to harness; consequently, he does not suffer in the same degree that his sister does. The freedom of his life out of school makes amends in some measure for the irksome restraint in school, and the rebound which his nature is permitted to take in this freedom greatly serves his physical health.

Still, there can be no doubt that this life is not good for him. He rushes into greater rudeness and positive savagery when the hours of restraint are over. A writer in *Hearth and Home* says on this point :

“ Boys cannot spend a number of hours together as closely packed as sardines in a box, in air which is likely to be more or less vitiated, forbidden to move, to turn the head, to whisper, in any way to give vent to the restlessness that comes over healthy flesh and blood when condemned to rigid sameness of position and rigid straightness of face, without there being danger of reaction, and even of violence, when they get into fresh air and out of sight of the teacher's argus eyes.”

Girls, whose energies are still the most powerful, have no opportunity for working off their surplus vitality in rude and boisterous ways, for the restraint is never lifted from them. So they enter with the whole force of their natures into their studies, and, as every teacher will bear testimony, soon far outstrip their brothers. To be at the head of their class, to receive the highest mark of merit, is their ruling ambition. Their minds are prematurely developed

at the expense of their bodies. This does not result because they are educated as boys, but because *both* are educated wrongly, and the girl far more wrongly than the boy, inasmuch and just so far as her education in the general discipline of her life differs from that of the boy.

If boys are to be kept at high pressure until every nerve and muscle and membrane of the body is taxed to support the precociously developing brain—if they are to be forbidden exercise, to be improperly and insufficiently clothed, to be allowed to stuff themselves at all times with sweetmeats and indigestible food—if their recreation is to consist of the tamest and most insipid of plays,—then, if this be a boy's education, let us by all means forbid it to our girls. It is just the kind of education we have been giving them, and just the kind that is paling their cheeks, dwarfing their physical capabilities, and in their childhood most surely stunting their future womanly development and laying the seeds of life-long disease. This sort of education does not even do what Dr. Clarke insinuates that our female system of

education does—develop and strengthen the mind at the expense of the body; for a mind thus precociously developed possesses only a superficial brilliancy without strength, and is surely predestined to an early decay.

If, on the contrary, a boy's way of study means a limited number of hours per day devoted to lessons, these hours well divided by opportunities for rest and recreation—if he is permitted and encouraged to strengthen his muscular system by frequent and vigorous exercise in the open air—if his dress serves the purpose of warmth and covering and nowhere cramps and pinches, nor by its fineness and flimsiness of texture and liability to become soiled hinders or impedes him in any way in his healthful play—if he is given plain, nutritious food at proper hours and allowed sufficient sleep,—then, if *this* be a boy's education, by all means let us allow our girl an equal opportunity with him. No one can doubt that this is the best possible method of educating a boy. Will any one, will even Dr. Clarke, doubt that it is the best possible method for

the girl also? Is there anything in this method tending to injure her future sexual development? On the contrary, by imparting a healthy, vigorous tone to the whole system, it is just the course to establish a firm foundation for a robust and perfect womanhood.

Our public-school systems are undoubtedly wrong. Let Dr. Clarke write another book and expose them, and I will say, Amen!

Although Dr. Clarke persists in saying that "the best educational training for a boy is not the best for a girl, nor that for a girl best for a boy," I cannot see anything in the latter plan I have described which needs to be modified in order to meet the needs of either.

Oh, Dr. Clarke—doctors and teachers and school trustees all over the land—will you not hear my appeal, and make an effort to stay this massacre of the innocents? I do not want my girl precociously developed intellectually at the cost of a lifetime of weakness and invalidism; neither do I want to see the same result in my boy, or, what is almost as greatly to be lamented, to see that boy developed into a savage.

Children are put into school at too early a period. Eight or ten years of age is old enough for a child to be subjected to the discipline of study. Two hours a day is sufficient time for restraint for the younger ones, four hours for the older, either boy or girl, with at least a ten minutes' rest at the end of each hour. And there should be *no countenancing of lessons out of school.*

It seems to me Dr. Clarke is guilty of a grave error when he lays so much stress upon the few years intervening between childhood and womanhood, and entirely overlooks the previous training upon which *everything depends.*

I am willing to grant that many young women who have passed through the usual experiences of a trammled girlhood will need to have a one-sided, feminine system of education to meet the exigences of their partially or abnormally developed womanhood. I think, however, even many of them have native vigor sufficient to carry them safely through all ordinary contingencies, in spite of the unfavorable circumstances of their early lives. But I say,

without fear of contradiction from those who have given the matter a fair trial, that a girl who has been co-educated with a boy from birth to the age of fourteen—by which I mean has been allowed precisely the same opportunity for physical development, and has not had her mental growth encouraged at the expense of this development—“can go to school, pursue all the studies which Dr. Todd enumerates, except *ad infinitum*; know them, not as well as a chemist knows chemistry or a botanist botany, but as well as they are known by boys of her age and training—as well, indeed, as they are known by many college-taught men; enough, at least, to be a solace and a resource to her; then graduate before she is eighteen, and come out of school as healthy, as fresh, as eager, as she went in.” She *can* do all this and retain uninjured health, and will laugh at Dr. Clarke’s suggestion that she should go to bed or at least observe complete quiet and seclusion three days out of every month. On this point, if I *must* accept authority, I would rather take Gail Hamilton’s than Dr. Clarke’s.

CHAPTER IV.

THE PHYSICAL AND MENTAL PECULIARITIES OF BOYS AND GIRLS.

"A man's mind—what there is of it—has always the advantage of being masculine, as the smallest birch tree is of a higher kind than the most soaring palm, and even his ignorance is of a sounder quality."—GEORGE ELIOT.

"Society never made the preposterous demand that a man should think as much about his own qualifications for making a charming girl happy as he thinks of hers for making himself happy. As if a man could choose not only his wife, but his wife's husband! Or as if he were bound to provide charms for his posterity in his own person!"—GEORGE ELIOT.

DURING the first fifteen years of life is laid the basis of the future health, be it good or bad—a basis which can only be destroyed or modified by culpable neglect of sanitary rules on the one hand and the utmost care on the other. A girl never enters upon a feeble menstrual life without a cause, and this cause can usually be traced up either to inherited traits

or more commonly to some neglect or mismanagement of parents during childhood.

We will imagine our girl has been allowed the full exercise of her rights to life, liberty and the pursuit of happiness up to the age of fourteen—at least as full as it is possible under existing social regulations—and that she has come into her heritage of womanhood. Just so far as all idea of sex has been abolished has she been enabled to reach that point with unimpaired vigor, and with that surplus of vitality with which nature endowed her from the beginning undrawn upon, ready for this certain emergency, ready to keep pace with her brother though the odds seem against her. Now says Dr. Clarke:

“It is equally obvious that a girl upon whom nature, for a limited period and for a definite purpose, imposes so great a physiological task, will not have as much power left for the tasks of the school as the boy of whom nature requires less at the corresponding epoch.”

I deny that it is obvious. Nature, I have

already said, has supplied her with the extra force and the extra vitality for this very purpose.

“The cerebral processes by which the acquisition of knowledge is made are the same for each sex; but the mode of life which gives the finest nurture to the brain, and so enables those processes to yield their best result, is not the same for each sex.”

How does Dr. Clarke know that? It seems to me he contradicts himself on another page when he admits:

“The sacred number, three, dominates the human frame. There is a trinity in our anatomy. Three systems, to which all the organs are directly or indirectly subsidiary, divide and control the body. First, there is the nutritive system, composed of stomach, intestines, liver, pancreas, glands and vessels by which food is elaborated, effete matter removed, the blood manufactured and the whole organization nourished. This is the commissariat. Secondly, there is the nervous system, which co-ordinates all the organs and functions, which enables man to entertain relations with the world around him and with his fellows, and through which intellectual power is manifested and

human thought and reason made possible. Thirdly, there is the reproductive system, by which the race is continued and its grasp on the earth assured. *The first two of these systems are alike in each sex. They are so alike that they require a similar training in each, and yield in each a similar result. The machinery of them is the same.* No scalpel has discovered any difference between a man's and a woman's liver. *No microscope has revealed any structure, fibre or cell in the brain of man or woman that is not common to both. No analysis or dynametic has discovered or measured any chemical action or nerve-force that stamps either of these systems as male or female.* From these anatomical and physiological data alone the inference is legitimate that intellectual power, the correlative and measure of cerebral structure and metamorphosis, is capable of equal development in both sexes. With regard to the reproductive system, the case is altogether different."

If education was a sexual matter, if it was the reproductive system which was directly engaged in this process of education, Dr. Clarke's reasoning would be correct. But while the nutritive system is to be treated alike in both sexes because it is alike, it is difficult to understand why there should be any difference in the treatment of the nervous system, which has its

seat in the brain, and which is equally alike in both sexes, simply because the reproductive systems happen to differ. It is only the reproductive systems which differ, and we treat them differently *because nature has made it utterly impossible that we should treat them alike.* The difference is so plainly indicated that *no mistake can be made.* Shall we not draw the inference from this that if nature required there should be any difference in the methods of developing the male and female brain, she would have so hedged in the roads of the two sexes that there should be no possibility of passing from one to the other? But says the doctor:

“The growth of this peculiar and marvelous apparatus (the female reproductive system), in the perfect development of which humanity has so large an interest, occurs during the few years of a girl’s educational life. No such extraordinary task, calling for such rapid expenditure of force, building up such a delicate and extensive mechanism within the organism—a house within a house, an engine within an engine—is imposed upon the male physique at the same epoch.”

Is this statement strictly true? If so, I have been reading all the signs of manhood wrongly. At a period corresponding with, though a little later in life than, the sexual development of the girl, the boy also undergoes his sexual development. The outer characteristics are quite as striking in him as in her. The voice changes, the form fills out, the beard makes its appearance, and corresponding with the menstrual secretion, and quite as important in the sexual economy, there is the seminal secretion; and upon the normal and proper production and retention of this secretion depends all the young man's after health.

The sedentary habits of the student are exceedingly trying and frequently disastrous in their results at this special period of the boy's, or rather young man's, life. Just as great a care, just as watchful precautions, are required in the one sex as in the other; though to the shame of humanity be it spoken, the needs of the young man are overlooked, while his sister attracts all the attention. "The doctor talks," says Mercy B. Jackson, M. D., in a brief yet

able criticism of the book, "as if the Creator had made man so perfectly that, without any special care on his part, his whole nature would naturally develop into a perfect and healthy human being, prepared to fulfill all objects of his creation ; but that he made woman so imperfectly that her organism would not naturally develop into a perfectly healthy woman, fitted to fulfill the highest hopes of her creation, unless men took charge of her and directed what she must do and how she must live."

Women do not usually read medical works and become cognizant of all the dangers incident to young manhood at this critical period ; so doctors think they may with impunity impress upon their minds the overweening importance of their own special sexual functions. But a masculine weakness is quite as deplorable as a feminine one, and quite as disastrous from the economist's point of view, since, though women must undoubtedly be the mothers of the race, men must be the fathers ; and imperfect fatherhood is as great a curse as imperfect motherhood, although men, for their

own purposes, have not seen fit to so represent it.

Girls doubtless ruin their health by over-study. Do not boys? Young women graduate from school and seminary semi-invalids. Do not young men also? The following is what a writer whom even Dr. Clarke quotes says on this point:

“Every physician can point to students whose splendid cerebral development has been paid for by emaciated limbs, enfeebled digestion and disordered lungs. Every biography of the intellectual great records the dangers they have encountered, often those to which they have succumbed, in overstepping the ordinary bounds of human capacity; and while beckoning onward to the glories of their almost preternatural achievements, register by way of warning the fearful penalty of disease, suffering and bodily infirmity which nature exacts as the price for this partial and inharmonious grandeur. It cannot be otherwise. The brain cannot take more than its share without injury to other organs. It cannot do more than its share without depriving other organs of that exercise and nourishment which are essential to their health and vigor. It is in the power of the individual to throw, as it were, the whole vigor of the constitution into

any one part, and, by giving to this part exclusive or excessive attentions, to develop it at the expense and to the neglect of the others.”

It is this proposed exclusive and excessive attention to one single part, developing it at the expense and neglect of all the others, against which I wish to make most earnest protest. The reproductive system of woman already monopolizes too much of her own thought and that of others; and if Dr. Clarke’s advice be followed in this matter of special education, woman will be woman no longer, but an exaggerated female, weak and wanting in all other functions and faculties, and abnormally developed in the peculiarly feminine parts of her organization.

Never were truer words spoken than those above quoted. Yet there is no mention made here of women. So it seems that men *can* ruin themselves physically by over-study. I think I can recall cases. I can recall to mind a young theological student who had to leave his college before he graduated because his health failed him. He married immediately,

and became in the shortest possible time the father of a child who did not survive its infancy. Will Dr. Clarke please take up this case and explain it? I can recall a precisely similar case of a young woman. Shall we accept both of these as evidence against identical education? No; they are evidence against over-taxation of the brain and consequent physical derangement and degeneracy—a *calamity which is just as likely to occur to a man as to a woman.*

President Fairchild of Oberlin, who is certainly as well qualified as any man in the country to testify on the point of the comparative health of male and female students, says :

“Nor is there any manifest inability on the part of young women to endure the required labor. A breaking down in health does not appear to be more frequent than with young men. We have not observed a more frequent interruption of study on this account, nor do statistics show a greater draft upon the vital forces in the case of those who have completed the full college course. Of young ladies who have graduated since 1841, the deaths have been *one in twelve*; of the young men, *a little more than one in eleven.*”

Thus it is natural to infer that an identical education is favorable to the health of women rather than prejudicial to it. This fact also seems to settle the point which Dr. Clarke brings up in the course of his book—that the ill-effects of college-life are quite as often felt *after* graduating as during the years of a girl's student life. There is no trace of such effect here. On the contrary, it seems as though the doctor has mistaken the sex which requires his attention, and that it is upon the boys rather than upon the girls that the evils of identical education fall.

CHAPTER V.

CHIEFLY INVESTIGATIVE.

"Give me good proofs of what you have alleged :
'Tis not enough to say—In such a bush
There lies a thief—In such a cave a beast,
But you must show him to me ere I shoot,
Else I may kill one of my stragling sheep."—

CROWNE'S FIRST PART OF HENRY VI.

"You have slandered nature in my form."—

SHAKESPEARE, KING JOHN.

DR. CLARKE gives us in a chapter entitled "Chiefly Clinical" several cases from his note-book, of girls who have become invalids from the exigences of school-life. How are his readers to know that what he assumes to be the causes *are* the real causes? He gives no further particulars concerning them—nothing of their training during childhood, nothing of their modes of dress or living or their habits of exercise. He admits in one case that the girl was so wholly absorbed in her studies that she would give no time or thought to any-

thing else, and was assigned extra tasks in school because she acquitted herself so well. Of course she broke down. This breaking down was not because she received a boy's training. A boy would have broken down just as quick—perhaps quicker.

That is the whole fault of the doctor's reasoning. He has put in the same category over-study and fair, moderate, legitimate study. He entirely overlooks the further fact that even in the so-called attempts at co- and identical education a young woman is hurried through to graduation day four or five years sooner than a young man ; so that, instead of the race being an equal one between them as far as time goes, extra exertion is required of her.

He entirely ignores the statistics of such of our colleges as have fairly tried co-education, and which prove conclusively that women *can* compete with men in a hand-to-hand, unabated contest for education without detriment to their health. He sets up his own adverse theories against Oberlin's satisfactory experience of forty years. Antioch has also made the trial

for nearly half that period. I have seen only a general statement regarding Oberlin, but I have before me a table of statistics of Antioch College. Out of 41 girl graduates, 36 are now living; 11 of these are in "very good" health, 19 in "good" health, 1 in "fair," 1 uncertain, 1 not good and 3 unknown. The one not in good health dates back her invalidism to a time previous to school-life. Of the 30 married, 24 have children. Of the 6 childless, 3 are recently married. It would be impossible to take haphazard 41 other women who should present so fair a record in regard to health. But says our author:

"Two or three generations at least of the female college graduates of this sort of co-education must come and go before any sufficient idea can be formed of the harvest it will yield."

Again he says, on another page:

"Deluded by strange theories, and groping in physiological darkness, our fathers' physicians were too often Sangrados. Nourishing food, pure air and hæmatized blood were stigmatized as the friends of disease and the enemies of convalescence. Oxygen

was shut out from and carbonic acid shut into the chambers of phthisis and fever, and veins were opened that the currents of blood and disease might flow out together. Happily, those days of ignorance, which God winked at, and which the race survived, have passed by."

If two or three generations at least are needed to try an experiment of any sort upon the human race, and if the doctors of those past times were even more deluded than those of the present in their ideas of health and disease, and of course carried out their delusions at the expense of their patients, is it not possible that the ill-health of the women of to-day dates, not to their own school-days, but back to that period when co-education was not yet an idea even, and girls were taught to read passably, write intolerably, not to spell at all, but were encouraged in becoming adepts in housewifery? May it not be those notable grandmothers of ours whom we must thank for the present degeneracy of the race? I know my own mother, New England born and bred, ended her school-days when she had mastered the single rule of

three, that being considered all that was necessary for a woman to know in those early days, and I suspect that was a liberal education compared with what *her* mother received. I do not see that I am any the stronger for it. On the other hand, I firmly believe if she and her mother had worked less and studied more I should not be the sufferer I am to-day from "nerves."

Speaking of nerves reminds me that Dr. Clarke lays great stress upon the results of co-education in diseases of the nerves and insanity. Over-study may no doubt produce these. But the danger is quite as great to men as to women. I have before me the statistical tables of the State Lunatic Asylum of Pennsylvania, in which men and women are shown as becoming insane from "excessive study" in the ratio of 3 to 1, and only 4 all told since the opening of the institution a number of years ago. So it seems, judging from this report, as though the doctor was hardly sustained by facts in his theories regarding the dangers of insanity from excessive and unremitting study. As a counter-

balancing fact, there are 23 farmers who have become insane in a single year to 47 farmers' wives and daughters during the same length of time—the class of people who, in Pennsylvania at least, are as little likely as any class I know to be affected by any system of thorough co-education, while the wives and daughters are engaged in the exact performance of that line of duties set down as the most womanly—namely, housework. Will Dr. Clarke please rise and explain?

With the exception of laborers, of whom there are 13, the highest number of insane persons from any other occupation is 5.

So it is to be seen that there are other causes for ill-health and insanity besides co-education, or boys' education for girls.

I have even seen it hinted that it is not always over-study which breaks down young men in our colleges. The *Washington Chronicle* says on this point:

“It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected

by Professor Pierce from the last triennial catalogue, it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows that where *Æschylus* and political economy injure one, late hours and rum-punches use up a dozen, and two little fingers are heavier than the loins of Euclid. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost. Those who have been inveigled into the path of vice are named legion. A few hours' sleep each night, high living and plenty of 'smashes' make war upon every function of the body. The brain, the heart, the nerves, the lungs, the liver, the spine, the limbs, the bones, the flesh and every part and faculty are over-tasked and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the 'earthly house of this tabernacle' falls into ruinous decay. Fast young men, right about !"

So it is equally possible that it is not always study which breaks down young women. Looking down my somewhat narrow vista of the world, I find, as a general rule, those women of the largest and most liberal education after a "man's method" (if Dr. Clarke chooses so to

call a method which means consecutiveness and thoroughness) are those women who enjoy the best health and are the most active and useful members of the family and of society. On the other hand, those women who are useless through a feminine invalidism are those who would scout the idea of associating with men in study or rational intercourse, or anywhere else except in the lightest, loosest, most frivolous society. If they have any education at all, it has been obtained at the most feminine of female seminaries, where superficiality was all that was attempted; but *no* education has been the rule, and their chosen literature not often above the plane of the sensational weeklies.

There can scarcely be a doubt that the greatest invalidism among women is found, not among the studious, but among the devotees of fashion. These women may or may not have been educated. Their invalidism is not due to over-study, but to the dissipations of society.

Let us go back to our girl just budding into womanhood. She has hitherto been free and untrammelled, but now she is a young lady.

She must be put into corsets to give her a good shape. She must wear trailing robes to give her dignity. Her corsets pinch her and cramp her and prevent the full development and free play of her organs, the digestive, the nervous and the reproductive. She gets dyspepsia and headache. Her face flushes. The natural instinct for exercise which puts the blood in motion, so excites the system, beyond its power of endurance, underneath the terrible strait-jacket of this corset, that she at once becomes subject to palpitation of the heart and hysteria. That which would have contributed to make a magnificent womanhood is perverted and becomes its curse. And the parents say, "It is such a critical time with her, and all is going wrong." "Critical" fudge! Let Nature have fair play, and she is perfectly capable of managing the child without repressing physical manifestations of activity or checking mental ones. She tries to study, but she cannot. It is not the "boy's education," but the corset, that is breaking her down. The headache, the dyspepsia, the nervous paroxysms, are so many

•

protests of nature against the compression and confinement—in direct words, against the unnaturalness of her life. It is even worse for her now than though she had been subjected to a “girl’s training” from her babyhood up. She would become a full-developed woman, with perfect capability for endurance of all natural burdens; but in the superfluity of life which bounds through her veins there is an ever-raging rebellion against the false modes of existence with which she is surrounded, and she soon becomes an invalid of the most unmanageable type. Does not every one know I am telling the truth in this matter? I am giving an exact description of a companion of my daughters, who makes excellent promise of becoming an exemplification of Dr. Clarke’s pet theory of the evils of a “boy’s education” for girls, whose parents have already forbidden her to indulge in the least exercise, and have sent word to her teacher that she is not to study too hard, but who has nothing in the world the matter with her but tight-lacing.

Dr. Clarke admits, rather reluctantly, it seems

to me, that there may be other causes besides improper modes of education for producing ill-health in young girls :

“ We live in the zone of perpetual pie and dough-nut; and our girls revel in these unassimilable abominations. Much also may be credited to artificial deformities strapped on the spine or piled on the head, much to corsets and skirts, and as much to the omission of clothing where it is needed as to excess where the body does not require it.”

But he goes on as though he did not believe his own admission, or, rather, as though he did not expect to make it, as the following quotation precedes the last one :

“ To a large extent our present system of educating girls is the cause of this pallor and weakness. How our schools, through their methods of education, contribute to this unfortunate result, and how our colleges that have undertaken to educate girls like boys—that is, in the same way—have succeeded in intensifying the evils of the schools, will be pointed out in another place.”

The greater mortality of girls between the ages of fourteen and sixteen to which he refers can be easily traceable to other things than

education. I do not need to remind the intelligent reader that a large amount of weakness and suffering in both sexes results directly from improper habits in eating and drinking. The "zone of perpetual pie and doughnut" of which Dr. Clarke speaks has far more to answer for than the zone of perpetual, unremitted study. Over-stimulating, innutritive and unhealthful food deranges the stomach, impoverishes the blood, and as a necessary result weakens the brain and disorders the nervous system and all the organs of the body. I am not one of those people who recommend a bran-mash as the most desirable food for human beings and horses alike; but as long as fine flour is the basis of the food of boys and girls—as long as rich pie and cake, strong meats, tea and coffee and not infrequently wines and even stronger liquors form the food of the young and are indulged in at all sorts of irregular periods—they will fail in health and strength, energy and endurance, as they grow older. Their brains will weaken, and they will lose both physical and mental stamina, and in conse-

quence fall behind in the race of life, or perish altogether.

There is one prolific cause of ill-health among girls which Dr. Clarke does not refer to at all, or at least only under a general head and in a single sentence as "modern social customs," which is just the reverse in its nature and effects of that system of education against which he argues so strenuously. It is the social life of the young girl in America. From earliest young ladyhood—in our large cities and at our watering-places it begins from earliest childhood—the girl is introduced to all the follies and dissipations of fashionable society. She is allowed to keep late hours; is encouraged in extravagant, unhealthful and immodest modes of dressing; meets without hindrance or check of any sort members of the other sex, not under the healthful stimulus of the school which awakens and excites the higher and loftier faculties and emotions, but under circumstances which develop their sexual natures prematurely and unnaturally, bringing an early bloom presaging an early decay. The young girl who

cannot possibly keep up with a young man in the class at school will spend the midnight hour in revelry, in a heated and vitiated air, and fairly out-dance him. Clashed in each other's arms, cheek to cheek and breath mingling with breath, every sensuous feeling of both young man and young woman is perniciously stimulated. Added to this, the girl's life of inaction at home, irregular and insufficient sleep and the stimulus of sensational literature of the Ouida and Rhoda Broughton type will early develop her into a sexual monster unfit for wifehood or motherhood. I am thankful for the sake of future generations that fashion causes her to shirk, as far as she may, the responsibilities of motherhood. I am not describing exceptional cases; I am depicting what is the life of a majority of our girls in a greater or less degree, whatever their social station. The young man of to-day is spendthrift of his manhood in drunkenness and profligacy. The young woman, in irregular hours, insufficient sleep, improper food, pernicious modes of dress and often wanton behavior, wastes her woman-

hood away until she is but a pitiful caricature of what she should be.

In view of all these crying evils of our age, a physician comes forward, and speaking *ex cathedra*, says that it is because our girls are educated like boys that the sex is retrograding and the race degenerating. Can he not see that the only hope for them lies in putting them through the same mental drill, without intermission or remission, as is considered best for the other sex? Does he not know that there is an energy in girlhood that will not be repressed, that will *always* indulge in some sort of activity? It is in the girl's very nature, having been implanted there at her birth by the wise mother of us all, who knew far better than doctors what she was about, who never calls on her daughters to rest, and who through this surplus energy spurs them on every moment toward something—*something*? Shall it be study? Shall it be fashionable folly? Take away a girl from her lessons entirely through this susceptible and active age, and do you not see—have you not seen in a thousand cases—

you give her permission and opportunity—nay, *compel* her through the very activity of her nature—to fix her whole soul on flowers and ribbons, three-buttoned gloves and jewelry? A girl at this age never does anything by halves. It is the time for a life-choice with her, and what is chosen is chosen. She will throw all her energies into flirtation and turn out a coquette of the first water. Or, if she have not strength of character to do any of these wholesale things, she will fritter away her time in small nothings, and so fix herself in the habit of inactivity that when her years of enforced rest are passed she cannot be aroused to effort of any sort. It is a significant fact that in the table of statistics of the lunatic asylum before referred to the highest list of insane after those previously quoted were women, seven in number, who had *nothing to do* (“no occupation” the table called it). The number for the whole time from this cause was 135 men and 509 women—a majority of the latter sufficient, I should think, to warrant immediate remedial measures being taken. As has already

been stated, only four males and females, all told, are recorded in this report as having during the same extended period of years become insane through excessive study. Thus it will be seen Dr. Clarke has not looked far enough or deep enough for the causes of the evils he deploras.

If the suspension of study is to be only temporary—the three or six days a month suggested—does our author not know that these hours of repose will, nine cases out of ten, be spent in the reading of some foolish and exciting romance that will do more harm to both the girl's physical and moral natures than could the closest application to study? Or if a watchful mother baulk this possibility, an active girl will so fret and chafe at the enforced inaction for which she feels no need that her nerves will suffer in consequence.

Nature does not call for this proposed rest. A healthy, normally developed girl feels no need of it whatever. She will laugh at the doctor for telling her she ought to take it, and grow restless and unmanageable at any attempt

to enforce the recommendation. Now, it seems to me that Nature, who has been so wise and careful in most matters which concern the sexual functions, can be safely trusted in this. She says that the catamenia is not a disease in woman. If all her laws have been fully obeyed—that is, if the two sexes have received a co-equal and like education up to the point of puberty—the sister can walk beside her brother without tiring and without faltering, and he will have to look sharp if she do not step up to the goal ahead of him. This stock of surplus energy is saved especially for the emergencies of motherhood, and it ought not to show exhaustion in any lesser contingency. The principal is safe till then; the interest alone will carry the girl surely and triumphantly through maidenhood.

In the chapter “Chiefly Clinical,” to which I have already referred, we are given the example of a young girl who, entering a female seminary in the possession of excellent health, was obliged twice to leave it on account of this health failing her, and finally graduated an in-

valid. Her menstrual flow became deranged through standing at recitations. In this case several facts are given, any number omitted. She went to school, studied unremittingly, stood at recitations, graduated an invalid. Dr. Clarke does not tell us whether she laced even moderately, whether she wore her skirts suspended from her hips, whether she allowed herself sufficient exercise and sufficient sleep. Very possibly the doctor knew nothing about these points himself, yet they are all most important ones; and until the reader is enlightened on them it seems unreasonable to ask him to accept the doctor's conclusions.

With a very full personal experience in the matter which allows me, on this point at least, to speak as authoritatively as the doctor himself—if not more so, as I am a woman and he is not—I will venture to assert that this girl's skirts were all bound somewhat tightly around her waist, hanging there without any support whatever from her shoulders. If this was the case—and I have but little doubt of it—it is sufficient to account for all the trouble she ex-

perienced ; the only wonder is she didn't suffer more. I *know* a young woman who performs the menstrual function naturally and healthfully is perfectly able to stand on her feet all day long without the slightest inconvenience or injury to herself. Remember, I am speaking from personal experience in this matter. I am far from being a normally healthy woman myself. I have run the gamut of female weaknesses, and have been able to trace every one of them back to its original cause, which was in no case from standing, except as I did so with improper arrangement of clothing, although I stood upon my feet at least ten hours a day for five years of my life, and scorned a seat when it was offered me by my male companions, who were only too glad to avail themselves of one whenever opportunity offered. In fact, I could endure standing better than they. I felt less fatigue. My weaknesses dated back to causes originating before this period of standing, and the last of these five years was signalized by the nearest approach to perfection in health I have ever enjoyed.

If a mother wishes to weaken and enfeeble her daughter and make her a periodical invalid through life, to the inconvenience and discomfort of all connected with her, let her insist upon this periodic remission from labor and study, and this enforced idleness. Nature, though perfectly to be depended upon when left to take her own course, is very easily perverted; and the girl who begins by imagining she is sick or ought to be at such times will end by being really so. Action brings strength, inaction weakness, in the muscles of the sexual organs as well as in all others.

The girl who has had the right training in infancy and childhood may, "barring disease or infirmity, be punctual in attendance upon the hours of recitation and upon all other duties in their season and order;" this may be required of her "continuously, in spite of ennui, inclement weather or fatigue;" "there is no week in the month or day in the week or hour in the day when it is a physical necessity to relieve her from standing or from studying, from physical effort or mental labor;" "the chapel-bell

may safely call her to morning prayer from New Year to Christmas, with the assurance that, if the going does not add to her stock of piety, it will not diminish her stock of health ;” “in short, that she will develop health and strength, blood and nerve, intellect and life, by a regular, uninterrupted and sustained course of work. And all this is justified by both experience and physiology.”

This is a quotation from Dr. Clarke, only I have substituted “she” and “her” in the place of “he” and “his.”

She may even stand during the morning prayers, if that is an absolute requirement of college discipline ; though really I cannot see, if there are girls whom it might injure to stand—and as all girls are not in perfect health, perhaps there are—why the college to which they pay their fees should not go to the small expense of providing them seats, and thus obviating that difficulty. These seats, sufficiently comfortable for the purpose, certainly would not cost the two millions of dollars which Dr. Clarke mentions as requisite to make Har-

vard College equally available to girls and boys.

As all girls are not perfect specimens of health owing to causes already enumerated, I do not hesitate to admit that some of them would find the rigid and unremitting exercise and study I have described as possible to the normally developed girl somewhat severe upon them. In view of this fact, it is possible and practicable that they should take the partial physical and mental rest which such girls indulge themselves in now, under the existing systems of education, without in the least compromising their standing in their classes or retarding the progress of those classes.

Again, in the matter of standing at recitations, I cannot see why that also is not easily arranged. It is something I have never seen done in any school or college, and I learn for the first time, in reading Dr. Clarke's book, that such a thing is in general practice. I think it would be well—*not* to forbid girls going to school at all, or at best only three weeks in a month—to simply adopt the more

sensible plan of substituting sitting for standing. This standing is a grave matter no doubt when we wish to give invalids a chance; but it is so easily remedied I for one should never have thought of writing a book on the matter, and on its account attacking the whole system of co-education.

But I am forgetting our clinical cases.

Number two is a young actress who, spurred on by ambition and a commendable desire to excel in her profession, overtaxed muscle and brain in her calling. Dr. Clarke says "she worked steadily on in a man's way," and the result was invalidism. For a girl of fifteen to begin and work steadily on in a "*man's way*" and expect to retain health and strength is something truly surprising. No *boy* of that age could have done it, and kept it up for ten or fifteen years. It would have been simply impossible. So I think this case rather argues in favor of the superior powers of steady and prolonged endurance in woman — endurance overtaxed at last, to be sure.

Number three is a case similar to the first,

only this time it is a clerk instead of a student, and the question of education seems to drop out altogether. The evils here resulted from standing merely. Still, the same questions might be put as in the first instance in regard to heavy skirts, lacing, etc., before the reader need feel obliged to accept the doctor's conclusions.

Number four was a student in Vassar College, whose case seems to present arguments against the injudicious use of the gymnasium for girls. Though the doctor is chary of the relative facts, we may accept the case as he represents it, and admit that girls should at certain periods be excused from the exercises of the gymnasium—something easily accomplished under the management of a judicious female teacher—without maintaining separate colleges for the two sexes, or the entire temporary withdrawal from studies which do not involve physical exercise.

Number five graduated at twenty-one years of age with high honor and apparent good health. But "Just at this time, however, the

catamenial function began to show signs of failure of power. No severe or even moderate illness overtook her. She was subjected to no unusual strain," etc., etc. He goes on to tell how her health gradually failed her until finally she became a confirmed invalid, and was at last consigned to an asylum. As all this occurred after she had left school and begun the life of a young lady at home, would it not be well to question what that life was and what its probable effect upon her, before we conclude that it was a course of education passed through successfully and in perfect comfort which caused her failing health?

Number six is a repetition of the last case in all its leading features. In both cases the evils came after school-life had been passed successfully. Is there not a deeper lesson than that the doctor would teach us to be read in these two cases? If prolonged and unremitting study was injuring them, why did they not discover it during the time of this study? They did not discover it, because there was no such thing to discover. It furnished the beneficial

stimulus which kept them up to the mark of womanly health and activity. When that stimulus was removed, they, probably being, as Dr. Clarke admits, both of them of superior intellectual endowments, fell into the vapid, inane life of American young ladyhood. They found in this life nothing to satisfy their mental needs. They were not to be contented with the tinsel and glitter of society life. No career was open to them. Their energies were forced back upon themselves, and they pined and became invalids because they had *nothing else to do*. I have seen it. I should surely have felt it if fate had placed me in similar circumstances. It is this accumulating and wasting energy that is causing the unrest among the young women of the present day. It behooves those who have permitted women to learn the alphabet to say whether she shall be allowed to make any use of that alphabet. Some of these young women cry out in bitterness of spirit, "What shall we do?" Others keep silence, and taking their fate in their own hands, seek for occupation in trade or profession hitherto forbidden them.

Still others who find from any cause this course impossible to them pine away and finally go mad. There would more young women go mad for the same reason if there were more of them with brains. Luckily or unluckily, brains are no plentier in this sex than in the other, and so our lunatic asylums are kept from being overcrowded.

If these young ladies had turned their attention to law, to physics or to theology, and studied as unremittingly as they pleased, so far as daily study is concerned, allowing themselves necessary exercise, recreation and sleep, which men and women equally require, they would never have found their way into the doctor's note-book and thus served to point a moral.

I think I could accurately describe the feelings and emotions which preceded and accompanied their invalidism, the restlessness, the dissatisfaction, the morbidness which finally began to creep over them, the uneasiness, the irritableness, the melancholy amounting to monomania, and the finally positive invalidism. Every woman who has ever "been there"

knows all about it. Even a printing-office life, with its ten hours a day of standing—anything which furnished occupation and had a definite purpose—might have saved them. Or if they had been obliged to work for a living, it is all the same thing.

Number seven is too indefinitely described. The doctor states that she attempted to “compass man’s intellectual attainment in a man’s way, and died in the effort.” Now, as we do not know the facts of the case, we may conjecture that her intellectual efforts were united with little physical exercise, and not sufficient sleep to counterbalance mental effort and give time and opportunity for brain tissue to form. If so, she tried to “compass man’s intellectual attainment” in an idiot’s way, and died.

Here Dr. Clarke’s own note-book gives out, and he is obliged to borrow that of a brother physician to find cases with which to complete his chapter.

Number eight sank into a low state of health *after* graduation, which proves nothing for Dr. Clarke’s theories and much for mine.

Number nine "was very ambitious to sustain her reputation, and studied hard out of school, was slow to learn, but had a retentive memory, could seldom be induced to go to parties, and when she did go, studied while dressing and on the way, *was assigned extra tasks at school because she performed them so well*, was a fine, healthy girl in appearance, but broke down permanently at the end of the second year, and is now a victim of hysteria and depression." A clear case of over-study which would break down boy and girl alike.

Number ten, of a nervous organization, lost her health in school, and is now an inmate of an asylum, subject to hysteria and depression. Very probable. But how about tight-lacing, hanging skirts, food, exercise, and all the rest upon which a girl's good or bad health so much depends?

Dr. Clarke admits that many girls "break down after the *excitements of school-life have passed away*." Just what I claim. "For *sexual* reasons they cannot compete with boys, whose *out-door habits still further increase the*

difference in their favor." I deny the "sexual reasons." It is for reasons of dress, and habits and customs, and especially for being debarred from that out-door life which the doctor admits works most favorably in the case of boys. Ah! out-of-door habits are everything to men and women, and especially to the student. To him or to her the fresh air brings the very elixir of life. For every hour spent in study, if a perfect equilibrium is to be obtained, at least half an hour should be spent in the open air, though one may possess tolerable health without so much as this.

Now, all these cases prove nothing to the candid mind against a like education of boys and girls. They *do* prove that girls have broken down and died of over-study, and possibly other bad habits. But until it can be proved that young men do not break down from similar causes, the argument against co-education is worthless.

There is one grave matter that Dr. Clarke never so much as hints at, and which is really a delicate point to touch. But in an earnest,

thorough and candid investigation of all the causes of ill-health among young women, this one cannot be passed over in complete silence. It has been more than hinted that dissipated and profligate habits are often the cause of the weakness and debility which the male student lays to over-study. Every physician, and every man and woman of extended reading, knows that solitary vice is still oftener the cause of the constitutional breaking up of the same sex. Nor can it be denied that it makes fearful ravages among the other, though, judging from the reports of our lunatic asylums, the insane from this cause are in the proportion of more than 50 males to 1 female. All the evils which Dr. Clarke affixes upon identical education of the sexes may be, every one of them, produced by this vice, which is not so uncommon among the young girls of the land as innocent and ignorant persons may believe. I do not wish to brand young American womanhood with shame; but if any one doubts my words, let him ask the opinion of those who have had broad and extended experience in girls' schools.

I will not ask him to believe *all* he is told. I do not myself. I place these people in the same category with physicians, believing them liable to unintentionally magnify the evils with which they become familiar, and in their remembrance of the guilty ones forgetting the innocent. But he will learn enough and believe enough to make him, when he sees a girl paling and wasting, and becoming nervous and hysterical, and failing to become developed in womanly physical characteristics without any apparent cause, to at least scrutinize her conduct in this particular very closely before he heedlessly throws the blame upon any system of education whatever. If this were a book of morals or physiology, I should have more to say on this point, and should try in some measure to exculpate the victims of this vice; but I have already said enough for my present purpose. I shall refer briefly to the matter in a future page.

I have left my imaginary young girl so many pages back that I scarcely know where to find her. Let us suppose that she is subjected to

all the modern feminine abominations invented for the express purpose of rendering young girls attractive and "lady-like," and very probably she will find it difficult to keep even step with her brother. He would not march off so free and independent if he were fettered hand and foot, his stomach cramped, his lungs not allowed breathing-room, the most important organs of his body crowded out of place, and a heavy weight around the hips dragging him down. And then possibly, some rainy morning, if he were decked out in all a girl's usual toggery, he might be obliged to stay at home, not because the rain would hurt *him*, but it might penetrate through his cloth or kid gaiters, soak and drabble his thin, trailing dress and ruin his gossamer bonnet. Rather than be caught in such a plight, he would prefer to stay at home. If Dr. Clarke really desires to see the ladies on time at chapel exercises in all weathers, let him propose to them a more sensible mode of dress which shall be comfortable and serviceable, rain or shine. The wonder to me is that under the circumstances girls accomplish

as much as they do ; it is the strongest evidence of their superior powers of endurance.

Let us imagine that our girl has been the victim of a vain and frivolous mother, or a mother after Dr. Clarke's own heart, who, to show her superiority over nature, decides to treat her daughter as a "female" rather than as a human being, and has managed to bring her to puberty dwarfed and delicate. For such girls Dr. Clarke's suggestions are no doubt timely ; they are in their normal, or rather in their abnormal, condition invalids. Of course they cannot stand or walk or study. The only trouble is that yielding to this invalidism will surely confirm it, and make it a habit which a lifetime cannot outgrow.

CHAPTER VI.

"*THE EUROPEAN WAY.*"

"The surest road to health, say what they will,
Is never to suppose we shall be ill.
Most of those evils we poor mortals know
From doctors and imagination flow."—CHURCHILL.

"Mr. Brooks wondered and felt that women were an inexhaustible subject of study, since even he, at his age, was not in a perfect state of scientific prediction about them."—
GEORGE ELIOT.

IF we wish to see the capabilities of a healthful woman who has been untrammelled by false social customs, let us look at the peasant-woman of Germany, whom even Dr. Clarke respects, and whom a recent traveler describes as "strong-handed and strong-minded." This traveler says:

"They are strong-handed and strong-minded, and can take care of themselves, and of their husbands also when necessary. They are evidently the 'lords of creation' outside of the cities, and need no one to take care of them.

There is no labor too hard for them to undertake and perform a full day's work at."

Then there is the German girl whom the doctor himself describes as "yoked with a donkey and dragging a cart," in contrast to the American girl "yoked with a dictionary and laboring with the catamenia." The doctor utterly ignores the fact that this German girl is "yoked with a donkey and dragging a cart," and "laboring with the catamenia" besides, and that these "strong-minded and strong-handed" German and Swiss women are subject to womanly "periodicities" equally with American women. True, in their case there is no mental labor to waste brain tissue; but as I am a woman, and know, I think I may safely say that severe physical effort is quite as inimical to the perfect exercise of womanly functions as a student's life—not to put the case any stronger. At least, carrying hods, wielding the axe and hoe and dragging carts in fellowship with donkeys must be quite as severe upon the female constitution as walking a short distance each morning at the summons of the college

bell and standing through prayers, or even recitations.

It seems to have escaped Dr. Clarke's observation that in all ages and in all nations, except the most civilized (and even these latter are not entirely exempt from the rule), all the most irksome and degrading labor has been imposed upon woman, without any thought of providing for her "periodicity;" nor has it seemed to impair in the least her sexual and maternal functions. The women of savage tribes pass through the trials incident to their sex with far greater impunity than their civilized sisters. Nowhere, in fact, has "periodicity" been recognized except in the brain of our doctor, because nowhere has unperverted nature intimated any such need. I do not recommend the putting of women to servile labor, but so long as I find them there, and see them in possession of brawny arms, iron muscles and robust health, suffering far less in maternity than most other women, I do not see why I should not take advantage of the argument afforded by the fact. Even the chivalrous doctor does not anywhere hint in the

pages of his book that women can be in any way sexually injured by the wear and tear of housewifery, though our lunatic asylums show a frightful record of the evil effects of this kind of labor upon them. No doubt the death-rate would show an equally disproportionate list of farmers' wives and daughters. Does Dr. Clarke recommend husbands to be patient while their wives play the invalid for three or four days in the month, and leave dinners uncooked and children uncared for? I think a concerted action among women in this direction would bring men who are inclined to agree with the doctor to their senses sooner than anything else, and put an end to this theory of separate education founded on "periodicity." Yet the tried and worn mother needs this far more than the young girl. Not exactly "periodicity," perhaps, in her rest, but something akin to it which shall give recreation and relaxation to body and spirit.

Does Dr. Clarke himself insist upon his maid-servants respiting their womanhood for the allotted period and forego their attention to the

comforts and necessities of himself and family, whatever the exigences of washing, ironing, baking, housecleaning or hospitality? He must do so in order to be consistent, for he declares that a fully developed and perfected womanhood, capable of its best work, "in order to do its best, must obey the law of periodicity."

The author's conscience evidently troubles him concerning the broadness and unqualifiedness of the statements upon which his book is founded, for in the conclusion of one of his chapters he says :

"It is not asserted here that improper methods of study and a disregard of the reproductive apparatus and its functions, during the educational life of girls, are the *sole* causes of female diseases; neither is it asserted that *all* the female graduates of our schools and colleges are pathological specimens. But it is asserted that the number of these graduates who have been permanently disabled to a greater or less degree, or fatally injured, by these causes, is such as to excite the *gravest* alarm and to demand the serious attention of the community."

If the doctor had omitted the word "female" in the extract quoted, there would be a show of

reason in what he says. That our systems of education are not perfect we all know, whether we turn our attention to the public schools, the female seminaries, the academies or the colleges. There is certainly cause for serious attention, if not for "grave alarm."

The requirements of the sexes in common he sets down as follows :

"The three common to both—the three to which both are subjected and for which wise methods of education will provide in the case of both—are, 1st. A sufficient supply of appropriate nutriment. This of course includes good air and good water and sufficient warmth as much as bread and butter, oxygen and sunlight as much as meat. 2d. Mental and physical work and regimen so apportioned that repair shall exceed waste, and a margin be left for development. This includes out-of-door exercise and appropriate ways of dressing as much as the hours of study and the number and sort of studies. 3d. Sufficient sleep. This includes the best time for sleeping as well as the proper number of hours for sleep. It excludes the 'murdering of sleep' by late hours of study and the crowding of studies as much as by wine or tea or dissipation. All these guide and limit the education of the two sexes very much alike."

When we admit this, and when we still further admit that in matters of fresh air, exercise and dress girls almost invariably labor under disadvantages which boys do not feel, I think there has been sufficient admitted to account for all failures (supposing there to be any) of girls in keeping healthful as well as mental pace with boys. It is pernicious habits in these respects which need looking after and correcting—these and the further and to my mind still more important fact that at the close of her school-days is removed a girl's mental stimulus, and she is left to collapse. Set these things right, and let girls find a "career" open to them, and education will take care of itself.

If there is really a radical mental difference in men and women founded upon sex, you *cannot* educate them alike, however much you try. If women *cannot* study unremittingly, why then they *will* not, and you *cannot make them*. But because they do, because they choose so to do, because they will do so in spite of you, should be accepted as evidence that they can, and, all other things being equal, can with impunity.

Instead of our race dying out through these women, they are the hope of the country—the women with broad chests, large limbs and full veins, perfect muscular and digestive systems and harmonious sexual organs, who will keep pace with men either in a foot or an intellectual race, who know perfectly their own powers and are not afraid to tax them to their utmost, knowing as they do that action generates force. These are to be the mothers of the coming race, not the weak, puny girls who cannot stand on their feet during prayers, who go to bed and read Rhoda Broughton three days in every month, who undergo the dissipations of a city winter or a watering-place summer without a murmur, yet who sink down inertly at any mention of useful occupation. Let this race die out. I would not give it the advantages of a modified system of education to save it. The result will be truly "the survival of the fittest," though Dr. Clarke, owing probably to his peculiar ideas concerning womanhood, does not seem to think so.

Although Dr. Clarke points with approval

to the systems of education for girls employed in Europe, I hope it may be long before we shall be ready to adopt such systems here. The European type of woman does not seem to be the type, whether we consider it intellectually or morally, which we, with our American ideas, would care to see transplanted to our hearths. He has reached almost as unfortunate a conclusion in this matter as in the cases of the Syrian girls who had no education whatever, and the Nova Scotia women who never went to public school. It sounds as though he wished to be understood: "If you will *not* be content to fulfill your perfect womanhood without any education whatever, as you undoubtedly could best do, then follow the example of your German cousins, and leave school at the age of fifteen." To be sure he says something about private masters, but that amounts to nothing, as it is wholly impracticable, except in the case of the very few, in this country.

CHAPTER VII.

CO-EDUCATION.

“Great discontents there are, and many murmurs.
The doors are all shut up.”

DRYDEN'S SPANISH FRIAR.

“Th' yoong men noo-a-deys, the're poor squashy things—the' looke well anoof, but the' woon't wear, the' woon't wear.”—GEORGE ELIOT.

AS I have said more than once, our systems of education are far from perfect. In the public schools there is too great a strain upon the physical and mental powers of the young pupil. The hours and the studies should both be fewer, even though this plan resulted in lengthening somewhat the number of years spent in elementary learning.

When we come to our female seminaries, we find them in almost all respects what they should not be. They are hot-houses for the premature development of human flowers. My

strongest objection against them, however, is that girls lack in them the one element that in this important epoch of their lives they most need—the constant and familiar social intercourse of the other sex. A girl brought up in the cloister-like seclusion of the female seminary is not naturally developed in her sexual nature. She goes either to one extreme or to the other. She has neither mental nor moral balance in these matters. She fosters in her own mind romantic ideas of the other sex very far removed from the truth; and when she is at last released from the restraint of school, and meets that sex in society, she has neither correct standard nor gauge by which to measure it, and easily falls a victim to the designing villain or to the worthless fool.

The moral standard of these seminaries is hopelessly low, no matter how earnest and worthy may be the teachers. Within their walls solitary vice is alarmingly prevalent. It spreads from one pupil to another like a deadly contagion; the unnatural seclusion in which they are kept is the very atmosphere in which

it thrives, and there is no counteracting influence felt from the beneficial presence of the other sex to bring the blush of shame to their cheeks and cause them to realize the enormity of their guilt.

I have never been to a man's college, but we all know what is the reputation of collegians for sobriety and morality. The same thing can probably be said in kind of the one as of the other, while undoubtedly the vices of the college outstrip those of the seminary in number and degree. The fact is that, in the developing of a perfect man or woman, the influence of the opposite sex is imperatively required—not a brief outside influence, touching at rare intervals, but a daily, constant one that shall be felt and recognized until it shall contribute to form the character. Dr. Clarke acknowledges this when he says :

“It is possible that many advantages might be obtained from the co-education of the sexes that would more than counterbalance the evils of crowding large numbers of them together.”

He also quotes approvingly the testimony of

President Magoun, of Iowa College, on this same point:

“Nothing needs to be said as to the control of the two sexes in the college. The young ladies are placed under the supervision of a lady principal and assistant as to deportment and everything besides recitations (in which they are under the supervision of the same professors and other teachers with the young men reciting with them); and one simple rule as to social intercourse governs everything. The moral and religious influences attending the arrangement have been most happy.”

Dr. Clarke acknowledges:

“There is less or certainly no more danger in having the sexes unite at the repast of knowledge than, as Plautus bluntly puts it, having he-wits and she-wits recline at the repasts of fashion. Isolation is more likely to breed pruriency than commingling to provoke indulgence. The virtue of the cloister and the cell scarcely deserves the name. A girl has her honor in her own keeping. If she can be trusted with boys and men at the lecture-room and in church, she can be trusted with them at school and in college. Jean Paul says: ‘To ensure modesty, I would advise the education of the sexes together; for two boys will preserve twelve girls or two girls twelve boys inno-

cent, amidst winks, jokes and improprieties, merely by that instinctive sense which is the forerunner of matured modesty. But I will guarantee nothing in a school where girls are alone together, and still less where boys are.' A certain amount of juxtaposition is an advantage to each sex."

Still, Dr. Clarke thinks there is danger of going too far in this matter of freedom of intercourse between the sexes. However, I think nature may safely be trusted. She has set boys and girls in families and put no fence between them; and I think if they have prudent counselors and guardians, and, more than this, are taught to rely upon their own honor and virtue, there is less danger than under the present social and educational arrangements, by which boys and girls are put in separate pens, while they jump out whenever opportunity offers, to the scandal of the onlookers.

There is one thing which Dr. Clarke does not over-estimate—the advantages to both girl and boy to be derived from studying together; only he happens to call it a disadvantage:

"Put a boy and girl together upon the same course

of study, with the same lofty ideal before them, and hold up to their eyes the daily incitements of comparative progress, and there will be awakened within them a stimulus unknown before, and that separate study does not excite. The unconscious fires that have their seat deep down in the recesses of the sexual organization will flame up through every tissue, permeate every vessel, burn every nerve, flash from the eye, tingle in the brain, and work the whole machine at highest pressure. There need not be, and generally will not be, any low or sensual desire in all this elemental action."

He thinks this fire is kept alive by the waste of the system ; but if it is, it is because nature intended just such waste, and is perfectly capable of supplying it. It is one of the uses she had in view when she implanted the passional nature in male and female, and a use just as honorable and just as legitimate as any to which it can be put. This use of the passional nature brings a glow and impetus of life which is followed by no depressing reaction ; its remembrance is fraught with perpetual pleasure, and never tinges the cheek with shame. Begging the author's pardon, experience does not show

that a normally developed person of either sex ever suffers in this stimulus. It is what boys and girls alike need. Its absence accounts for the frivolity and low intellectual tone of most female institutions of learning, and the still more baneful frivolity and low moral tone of boys'.

Dr. Clarke says the experiment of co-education has failed wherever tried. The professors and students who have been personally concerned in the experiment say it has not. Who knows best? He quotes a gentleman who has given attention to the subject as saying, "The co-education of the sexes is intellectually a success, physically a failure." So, if that be true, it is only half a failure, after all; and that element of failure must have entered into the result for no other reason than that, while the girls conformed to the intellectual regimen prescribed to the boys, they failed to practice the physical regimen also. It was a success just so far as the education was identical; when a difference of physical life was allowed to distinguish the sexes, it proved a failure. It was be-

cause the co-education was not identical in all respects, because in some things girls are still regarded as girls and future "*ladies*"—that is to say, as something quite different from human beings as a species. When we find a school conducted, in respect to dress, diet, fresh air, exercise, etc., on strictly hygienic principles, or, not requiring so much as that, when girls are as free from sins against health as their male fellow-students, I am positive the sexual system will need no special looking after by a special system of education, but may be left to take care of itself. At the same time, the young men will have to look well to their laurels.

I am not speaking merely from theory in this matter of feminine power of continued application and endurance. I have yet to see the man who could equal some women I know in constant, deep, prolonged and unremitting (except by the regular daily rest and exercise) mental labor, often being freighted at the same time with the cares and the physical disabilities of maternity, or prospective maternity, and come

out of the ordeal as fresh, and as ready and eager to renew it, as when they began.

No doubt the curriculum of our schools and colleges needs some modification before it is just suited to the requirements of girls. But if this modification is ever made, I will venture to hazard the statement that it will be found equally improved for young men. There should be no incentive to over-study by either sex; and if the hours daily spent in class- and lecture-rooms were somewhat curtailed, it would no doubt work advantageously to both sexes alike.

CHAPTER VIII.

THE THEORY OF PERIODICITY PRACTICALLY CONSIDERED.

"Man, to man so oft unjust,
Is always so to woman."—BYRON.

"One 'ud think, and hear some folks talk, as the men was 'cute enough to count the corns in a bag o' wheat wi' only smelling at it. They can see through a barn door, *they* can. Perhaps that's the reason they can see so little o' this side on't."—GEORGE ELIOT.

DR. CLARKE cites a Boston establishment which gives each of its girl employés a three days' furlough every month, and says that its aggregate yearly amount of work is greater than when persistent attendance and labor was required. I do not doubt it, though this seems somewhat foreign to the subject of co-education, as it was not mental but physical labor they were engaged in. One of the strongest arguments of the advocates of the eight-hour system is that a man can produce better and greater

results by an aggregate labor of eight hours a day than by ten. Yet these were *men*. We have heard the same argument used with regard to increasing the number of holidays in a year, yet no necessity for "periodicity" or of special benefit to women was hinted at. Yet the principle is just the same. I venture to assert that any firm allowing the same length of furlough to its male employés will derive the same satisfactory results. It is a need inherent in human nature—in woman no more than in man—the need of occasional rest and recreation.

A growing boy cannot spend six hours of each day at his studies to any better advantage than a growing girl. If four suffice for her, he needs no more, unless it be to keep up with the girl, who, each being given the same amount of time, will certainly outstrip him. Some one of our first thinkers has stated that four hours a day are all that a man ought to devote to mental labor—all that he *can* devote with advantage to himself and to others; and I am inclined to think he is half right. So, if four hours are enough for a man who has arrived at full

maturity and the period of his greatest capability, we may limit the young girl to the same period without being required to make any special plea of the needs of sex.

There is one thing that ought to be insisted on more strongly than it is, and that is the need of the young and growing body of either sex to full and perfect sleep—sleep to satiety, as one might say. But we have heard the benefits of early rising so reiterated in our ears that we really think we do something meritorious when we rob ourselves of necessary sleep, or wake our children and oblige them to get up before exhausted nature has had complete time for recuperation. Hence comes the waste of brain tissue; the late hours spent at studies when one ought to be in bed; the early hours which ought to be spent in the same place until sleep ceases of itself. If there is one privilege I would beg for my sex, it is that of regular and more prolonged sleep. Girls are mentally more active than boys. If you check their activity in one way, it is sure to break out in another, and perhaps in a less desirable way. This

physical and mental activity wastes body and brain tissue, which sleep alone can replenish. So let them sleep their sleep out if you would see them well and vigorous and able to continue in their studies.

“In order to give girls a fair chance in education, four conditions at least must be observed: first, a sufficient supply of appropriate nutriment; secondly, a normal management of the catamenial functions, including the building of the reproductive apparatus; thirdly, mental and physical work so apportioned that repair shall exceed waste and a margin be left for general and sexual development; and fourthly, sufficient sleep.”

Why Dr. Clarke should specify “girls” in three of these conditions I am unable to understand, for most of them are equally applicable to boys; and if the first, third and fourth are properly attended to in the case of girls, the second will undoubtedly take care of itself.

The doctor does not furnish us any working plans of his theories. We can hardly imagine how a school is to be properly conducted after his suggestions. If there were any uniformity

in the sex in regard to the time of the monthly tides, there might be some possibility of special and practical arrangement. But each girl has her own time; and if each were excused from attendance and study during this time, there could be neither system nor regularity in the classes. A certain number of the students would always be absent; and when they returned, the classes would be put back until they had caught up. There could be *no* progress, in fact; for the class would be always at a standstill waiting for absentees. Then he makes no suggestion nor provision for the poor teacher who is, or is probably to be, a woman. She too requires her regular furlough, and then what are the scholars to do? Or if, as sometimes happens, a male teacher is employed, how is a girl to account for her necessary absence at these regular periods and not do violence to her modesty and natural delicacy of feeling in the matter? And as women of all ages and all positions in every country are subject to this sexual function, and require, according to Dr. Clarke's showing, this monthly rest, does he

propose that they should go back to the old Jewish plan of publishing their temporary disability, that all the world may become aware of the fact? Such a plan may work well in the doctor's imagination, but it is scarcely likely that he will persuade women to consent to it so long as they have a grain of modesty remaining, and so long as they feel no personal call for rest echoing the doctor's recommendations in this respect.

But this book called "Sex in Education" is more than it seems to be. It is a covert blow against the desires and ambitions of woman in every direction except a strictly domestic one. The doctor has chosen to attack co-education as a representative of them all. His plan has been a crafty one and his line of attack masterly. He knows if he succeeds in carrying the points which he attempts, and convinces the world that woman is a "sexual" creature alone, subject to and ruled by "periodic tides," the battle is won for those who oppose the advancement of woman—the doors not only of education but of labor and any kind of physical

and intellectual advancement are closed against her. He knows that labor is valued only as it is continuous and reliable, and that if women can be persuaded to become unreliable on principle, there is an end to the competition between the sexes in every department of employment. No merchant or business man will want a clerk who may fail him at any time and at the busiest season perhaps. No teacher is available who is only able to teach three weeks in a month. The pulpit, the doctor's and the lawyer's office are equally shut against the sex; for what congregation would engage a minister who would only promise to preach three Sundays in a month? what sick person would send for a physician who one chance out of four might fail to come? what lawyer could be depended upon to conduct a case who might not be able to attend court?

I have called this book an attack, but it is rather the last, the most desperate struggle of the advocates of fogyism against the incoming new order of things. They have abandoned all their outposts, and are now defending their

citadel, making the question of sex the stronghold upon which they place all their hopes of ultimate success. But their efforts are futile. The easily proven, or I should say the evident, fallacy of their position will awake multitudes to thought on the matter who without this book might have passed it by unnoticed.

It seems curious to find a man in this latter half of the nineteenth century comparing men to oaks and women to vines.

If Dr. Clarke wishes for a perfect simile, why did he not compare the sexes to a male and female tree of the same species? Why? Because the facts would not accord with his theories; for do they not show that the female tree has more vigor and vitality than the male?—just what he is trying to disprove.

Then, too, he calls boys roses and girls lilies. (Please do not laugh, gentle reader, it is the truth—not that they are respectively roses and lilies, but the scientific Dr. Clarke calls them so.) He seems to forget how utterly this comparison will fail him when carried out to its ultimatum. For does not the gardener plant roses

and lilies side by side, without any fence between them? are they not watered by the same showers, warmed by the same sunshine and nourished by the same soil? And they remain roses and lilies still, requiring no special care of the gardener to make them fulfill their original destiny. So it is possible that girls would be girls still, even though we treat them after the same manner as boys. I think Nature can be trusted.

CHAPTER IX.

TESTIMONY IN FAVOR OF IDENTICAL AND CO-EDUCATION.

"Let them call it mischief;
When it's past and prospered, 'twill be virtue."—
JONSON'S CATILINE.

"Par le degré de liberté dont jouissent les femmes, se mesure exactement, dans chaque pays, dans chaque siècle, le degré de civilisation que les hommes ont atteint."—
EMILE DE GIRARDIN.

THE publication of "Sex in Education" has been productive of a good result in calling out the testimony which has been accumulating in favor of identical and co-education wherever the experiment has been really tried, and in attracting the attention of the public to this testimony. The following facts come from the Michigan State University at Ann Arbor, and were published in the *Christian Register* by the Rev. H. H. Bingham :

"About eighty of the students are of the sex which

some call 'weaker,' but which here at any rate is shown to be equal in endurance, in courage, in perseverance, in devotion to study and in cheerful confidence to the strong and stalwart men. The health of the women who are here now is in almost every instance excellent. I am assured by intelligent ladies in all the departments that there is not a single instance of sickness which has come from over-study, or from any cause connected with the routine of the college-life. In one or two cases the inconvenience of a weak constitution, of weak eyes and sensitive nerves, has been felt, and one of the most vigorous of the sisters has been confined to her chamber for some weeks by a sprained ankle. But it is the unanimous testimony, as I learn, of the ladies who are studying law and medicine and science and the arts in the class-rooms and lecture-rooms and library and laboratory, that their health was never better, that they had had no attacks of malady, and that they ask for no indulgence on account of their sex. Most of them, indeed, are out of their teens, and beyond the age to which the warnings of Dr. Clarke's book apply. But of the twenty or more whom I personally know not one complains, and they look to be in better health than the average of young women.

* * * * *

"Some say that it is too soon to pronounce upon the success of the experiment of co-education here; but

if the opinion of the women themselves and of the teachers who teach them is to be accepted, the experiment in the present season is as successful physically as it is intellectually. The women are as strong and hearty to all appearance, and have not found their sex an obstacle to their activity and comfort in study."

There is one statement that this writer makes which is worthy of attention. He says: "Most of them, indeed, are out of their teens, and beyond the age to which the warnings of Dr. Clarke's book apply." Dr. Clarke has himself entirely ignored the fact that the college-life of a young woman begins, or should begin, at an age more mature than that which is occupied by the metamorphosis from childhood into womanhood—an age when, according to his own reasoning, the woman need observe only a modified "periodicity" of rest. Therefore all his arguments against the admission of girls into Harvard on these grounds seem inapplicable and useless. It would be giving a girl a *man's* education with a vengeance to admit her within the college-doors at the age of fifteen, or even of eighteen. The few boys who

begin their college studies as early in life as this had far better be remanded back to the preparatory school, or, rather, to a life of freedom from study, until they shall become more mature, and better fitted to undertake the severe mental labor before them.

The girls of Vassar are indignant that Dr. Clarke should dare to insinuate that they suffer in health from their modes of study. The *Vassar Miscellany*, published quarterly by the students of that college, contains a critical notice of "Sex in Education" from which we give the following extract:

"While we cannot read Dr. Clarke's book without feeling that it is, in the main, wisely written and deserving of consideration, it is equally impossible not to discover his mistakes. By far the greater part of his advice and warning is given to girls between the ages of fifteen and eighteen. We do not, then, understand why he should attack colleges, the average age of whose students is over eighteen years. His medical lore would have been used to far better advantage had it been turned upon the public schools. There the strictest rules are enforced. There change of position is not unfrequently forbidden, and one must often sit

as nearly motionless as possible for hours. There an excuse from any duty is obtained with the greatest difficulty. There the regimen is infinitely harder than at a college. In the latter greater freedom is allowed, nearly all restraint removed and excuses easily obtained. We have tried them both. We know that public schools, with their strict confinement and overpressure in study, do more to injure the health of girls and boys than colleges, from their very nature, can do. We do not think that Dr. Clarke can justly apply his remarks to college students, since they are, for the most part, over eighteen years of age. He does so, however; and not content with assailing colleges where co-education has been introduced, he aims a blow at Vassar, where such a system of education never has been, and probably never will be, attempted. It is evidently done in utter ignorance of Vassar rules and Vassar life. Dr. Clarke takes one isolated example, of some imprudent girl who acted directly contrary to the advice she, in common with the other students, must have received from the resident physician. The young woman deserved to faint in gymnastics if she would not take the trouble to obtain the readily-given leave of absence.

“We can give to Dr. Clarke's one example many of an opposite character. Students worn out with hard work in school and an irregular life outside of school-hours, with others grown morbid through

a village-life of inactivity and lack of pleasant companionship and sympathy, have, at Vassar, regained their health.

“Dr. Clarke says: ‘In our schools it is the ambitious and conscientious girls, those who have in them the stuff of which the noblest women are made, that suffer, not the romping or lazy sort.’ Here the students who suffer most from illness are the lazy, not the diligent, girls, we say. The following is an extract from ‘Sex in Education:’ “‘I never saw so many pretty girls together,” said Lady Amberley to the writer, after a visit to the public schools of Boston; and then added, “They all looked sick.” Miss Mary Carpenter, accustomed to be with English girls, after a visit to Vassar and an inspection of the thorough course of study there pursued, remarked of the students, “And we must admit that they have superior health. It is most extraordinary!”’ If Vassar students can complete their course, and yet improve in health from the time of entering until graduation—which they do—they would not suffer from a system of co-education; for no system of co-education would be harder. Besides the course of study, not inferior, a student at Vassar bears the oppression of an ever-present crowd and the monotony necessarily incurred from her seclusion. In spite of these drawbacks, which would be avoided in many co-educational institutions, Vassar graduates are stronger, better developed, than an equal number of girls out-

side. Dr. Clarke must also accept the testimony of Western colleges whose women graduates are strong and well to-day."

This is only the beginning of our testimony. The Springfield *Republican*, speaking of the author of "Sex in Education," says :

"If he had been at the Springfield station Tuesday night, he would have seen a demonstration—could we call it a case of 'demonstrative anatomy'?—of the infirmity of his arguments. Such a lot of ruddy and robust girls as poured out of the northern train on their way from the Mount Holyoke Female Seminary to Thanksgiving keeping at home—not a pale face or fleshless form among them—gave abundant proof of the consistency of hard study and high health. They were only the advanced guard, too; the rest, save a lone 15 who remain at the school, got off Wednesday, and not one of the whole three hundred probably realizes the horrible dangers attending the thirst for knowledge."

Years ago, I know, the rules of Holyoke Seminary made a certain amount of daily exercise in the open air as obligatory upon the student as attention to studies and recitations. No doubt this is still the case, and helps to

account for the high state of health enjoyed by the girls belonging to this institution.

The Rev. Dr. Hosmer, president of Antioch College, speaking of the students of Antioch, says:

“As to character and conduct, I am sure that our young men have been improved, rendered more orderly, gentle and manly, and our young women stronger and more earnest, by being members of the same institution and meeting in the recitations.”

President Angell, of the University of Michigan, bears the following testimony on the question of co-education:

“Those girls who do wish a collegiate education should have a chance to get it; and since our colleges cannot be duplicated for women, they should be admitted, unless some serious practical objections can be shown. In fact, all who try the experiment report that *there are none*. We have not had the slightest embarrassment from the reception of women. They have done their work admirably, and, apparently, *with no peril to their health*.”

After all but this the concluding chapter of this book had been written, and when I looked

upon it as completed, I had put into my hands a pamphlet containing an "Address upon the Co-education of the Sexes," by Edward H. Magill, president of Swarthmore College, located at Swarthmore, Delaware co., Pa. This address is an exceedingly able document, and is, in my opinion, of itself a sufficient refutation of all the arguments brought forward in Dr. Clarke's book.

Swarthmore College, which is under the management of the Society of Friends, probably represents more perfect equality in the matter of sex than any other educational institution in the country, if not in the world. Not only are students of both sexes admitted on precisely equal terms, but by the ordering of its constitution one-half its managers must be women, and women are largely represented among its professors and instructors. This college has been so short a time in existence that it can hardly be considered to have given the experiment of co-education a complete trial as yet. But so far the results have been most

satisfactory. President Magill, speaking of the institution, says :

“It contains over two hundred students of both sexes, nearly equal in numbers. All reside in the same college building; sit together in the classes, in the general study-hall and at the table; are together freely in the halls and parlors and upon certain portions of the grounds between recitation hours and on holidays—of course under the care and conscientious oversight of a large body of resident instructors and professors of both sexes. Of the result thus far (and we have been established four years) I will say in a word that the effect upon *character, manners* and *scholarship* has been such as to satisfy the highest hopes of the advocates of the system, and silence the caviling and objections of those who, upon theoretical grounds, predicted an early failure.”

Admitting that the experience of his own college has been too limited to give more than immediate results in the matter of the health of the female students, the president quotes other authorities on this point. He cites T. W. Higginson as authority “that statistics do not prove that educated women are more sickly than those who are ignorant; and that more

girls sink listlessly into disease from the sheer reason of having nothing to do, to study or to think of than are injured by over-study." Mrs. Cheney adds to this :

"I believe that good mental discipline is the very thing most needed to restore the health of our girls. I see so many girls break down from the gayeties of society, and so many restored from ill-health by earnest purposes and study, that I feel it to be a positive truth not only that good study would not hurt women, but would save them."

He quotes President Raymond, of Vassar College, as saying: "I challenge the United States to produce four hundred girls as healthy as those of our college."

President Magill goes on to say :

"Professor Maria Mitchell added her emphatic testimony to that of President Raymond. Most of the ill-health of girls and young women who are pursuing a course of study, and who are generally supposed to be suffering from close confinement and over-exertion, is fairly attributable to other causes. The principal of a leading normal school in New England informed me a few years ago that a promising young woman of his class, who had just died of brain fever, was believed to have died from hard study, whereas he knew that

she was in the habit of returning from parties at midnight or later; and being ambitious to excel in her classes, she would then study two or three hours before retiring, thus almost wholly depriving herself of sleep; and that other cases, quite similar to this, had fallen under his observation."

No doubt if the clinical cases of Dr. Clarke were properly investigated, some of them would reveal facts similar to this.

Dropping now the question of the physical effect of co-education upon women, I will make a few extracts from this address, showing President Magill's opinions concerning its social and intellectual results. He says :

"Those who have always been accustomed to see young men and young women in separate institutions of learning, and who know how much time and thought they spend upon each other when thus separated, are apt to suppose that this difficulty would be increased if they were educated together. No conclusion could be more fallacious. There is nothing like daily association in the class-room, and competition in study, to wear off the halo of young romance and enable them to see each other as they really are. That they will be likely to form acquaintances which will result in matrimonial engagements after leaving college cannot, of

course, be denied. Upon this point I quote from the Rev. Dr. Fairchild. He says: 'If this is a fatal objection, the system must be pronounced a failure. The *majority* of young people form such acquaintances between the ages of sixteen and twenty-four, and these are the years devoted to a course of study. It would be a most unnatural state of things if such acquaintances should *not* be made. The *reasonable* inquiry in the case is whether such acquaintances and engagements can be made under circumstances more favorable to a wise and considerate adjustment or more promising of a happy result.'"

The father of a young woman who has spent three years at Swarthmore College writes as follows:

"Her sojourn with you has been of great service to her, and I think it will have a permanent effect in forming her character. Aside from the book-knowledge to be obtained, we wished to accomplish two purposes in sending her from home: first, to throw her more upon her own resources, and thus strengthen a rather yielding character, lacking self-esteem; and second, we wanted her to associate with young men in such a competitive way that when she meets them in society she will be better able to understand, weigh and value them at their *real worth*, and not be dazed by her first contact with the other sex."

The president says further :

“That the daily association of young men and young women in the pursuit of their studies has a refining and elevating effect upon *both* is a matter of common observation with all who have seen the experiment fairly tried. It is generally believed that, while it may produce this favorable result upon young men, it is not so clear in the case of young women, and that what is gained by the one, in this respect, is lost by the other. This is an error in theory which practical experience cannot fail to correct. Upon this point let me quote the words of President White, of the Cornell University. In a recent report upon this subject he says: ‘As to the good effect on the *women* who have actually entered colleges, the testimony is ample. The committee in its visits found no opposing statements, either from college officers, students of either sex or citizens of university towns, and all observations failed to detect *any* symptoms of *any* loss of the distinctive *womanly* qualities so highly prized.’

* * * * *

“I need not multiply words nor heap up testimony on the subject. We all understand that brothers and sisters, in every well-regulated family, exercise a mutually refining and elevating effect upon each other, and that it is always a misfortune to either to be deprived of the influence of the other. What is true in

the family is equally true in the school or college, under proper regulations.

* * * * *

“Let all avenues of knowledge be opened to both sexes alike, and let both alike, under a judicious optional system, freely partake of the knowledge which they desire. Fear not the lowering of the standard of literary institutions by the change proposed. The women who will seek admission to the newly-opened institutions of learning will rather stimulate by their presence and example than lower the standard by their deficient scholarship. Professor Cooley, of the law department of the University of Michigan, and chief-justice of the State, says: ‘You are misinformed if you are told that the standard of admission is lowered by admitting women to the university. The tendency has been in the other direction.’”

In confirmation of this last fact President Fairchild of Oberlin says :

“During my own experience as professor—eight years in ancient languages, Latin, Greek and Hebrew, eleven in mathematics, abstract and applied, and eight in philosophical and ethical studies—I have never observed any difference in the sexes as to performance in the recitations.”

President White in a recent address says :

“The best Greek scholar among 1300 students of the University of Michigan a few years since, the best mathematical scholar in one of the largest classes of that institution to-day, and several among the highest in natural science and in the general courses of study, are young women.”

Although this address was probably published before the appearance of Dr. Clarke’s “Sex in Education,” President Magill might have had that author in his mind when he penned the following paragraph :

“The theoretical objections to co-education in our higher institutions of learning are daily giving way before the test of practical experience. The most decided opponents of the system are those who have never tried it or seen it tried ; its strongest advocates those who, having witnessed the effects of the separate system, have brought co-education to the test of daily practice. This fact alone speaks volumes in its favor. The tide is surely advancing, and not ebbing, as some of our leading educators would have us believe.”

It is with reluctance that I omit any part of this excellent address, but it is too long to copy entire. Its concluding paragraph, however, shall have a place here :

“In conclusion, let me say that this question seems to assume different *forms* in different parts of the world. Were we discussing it to-day in some city of the Orient instead of in Philadelphia, it would probably be worded: ‘Can women be allowed to go unveiled in the streets, or sit at the table with their lords, without endangering the public morals?’ Were we in Paris, it might be: ‘Can respectable young women ever appear unattended in the public streets?’ In Palestrina or Lugnano or Subiaco, it might take the form: ‘Are women capable of any office higher than that of beasts of burden?’ In Philadelphia, we ask: ‘Can young men and young women be safely educated together in the same institution?’ and ‘Are women capable of making the same intellectual acquirements as men?’ These different questions are but different *forms* of the same question, varying according to different localities and different latitudes. The time will come when our posterity will read with amazement and incredulity the statement that in the city of Philadelphia, after the middle of the nineteenth century, the question was seriously entertained by a dignified and intelligent body of educators, in advance of their age in many things, whether women were intellectually equal to men, and whether the sexes should be educated together in our higher institutions of learning.”

Now, what has Dr. Clarke got to advance to counterbalance all this testimony? Nothing; except the evidence of the faculties of Harvard and Yale and other masculine colleges, who maintain, out of the profound depths of their *want of experience* in the matter, that they have found co-education entirely impracticable and undesirable, that bringing young men and young women together results adversely to their morals, "lowers the standard of admission to universities," retards the progress of the male students and works physical deterioration to the female students. Dr. Clarke is forced to admit the groundlessness of all these arguments except the last. He takes his stand upon this question of female physical deterioration, and thinks if he can maintain his position here, he can allow the others to go by default. So, in proof, he brings clinical cases of girls who became invalids or died from over-study perhaps, and no doubt from various other pernicious habits. He then proceeds to demonstrate, from the results of a system of female education differing as widely as possible from identical and

co-education of the sexes, that the latter is detrimental to the health of women!

If the modes of education which our young women now pursue are working such havoc among them, let us by all means have a radical change, and try the identical and co-educational plan, which, as we know on the testimony of numberless competent persons who have been engaged in experimenting with it, is productive of no such disastrous results.

We have tried "Sex in Education" ever since the world began; and according to Dr. Clarke's own showing, each successive generation of women is inferior to its predecessor. Let us now adopt a system which recognizes *no* sex in education and gives to boys and girls an equal chance, and see if the results will not prove advantageous to both.

THE END.

"A book which both men and women are under the most solemn obligation to possess."—*Christian Union*,
Henry Ward Beecher, Editor.

“OF INESTIMABLE VALUE TO EVERY WOMAN.”

WHAT WOMEN SHOULD KNOW.

A Woman's Book About Women.

BY
MRS. E. B. DUFFEY.

MANY volumes treating of the physical condition and life of woman have been published with great success, some of which, it cannot be denied, owe their popularity to the really valuable information which they impart.

Works of this class, however, have generally been written by MEN, many of them of ability and ample experience. The all-powerful claim of this book rests on the fact that the author is a woman, a wife and a mother, one who has experienced all the conditions of her sex, and who can therefore intelligently describe the peculiar functions in which these conditions of life have placed her from actual experiences, with far MORE exactness and ability than the most learned of the other sex.

The author has aimed, in the most concise manner, to grasp the entire subject. A glance at the synopsis will readily explain its intent and scope. The book consists of nearly 400 pages, is printed on fine toned paper with new type, and is handsomely and neatly bound in best English cloth, price, \$2.

“WILL BE OF GREAT USE IN EVERY HOUSEHOLD.”

J. M. STODDART & CO., Publishers,
720 SANSON ST., PHILADELPHIA.

WHAT WOMEN SHOULD KNOW.

SYNOPSIS OF THE BOOK.

IN times past it has been gravely questioned whether women should be allowed to learn the alphabet. That privilege having been conceded them, it becomes possible for one possessed with a strong imagination to look forward to the time when certain knowledge, the absence of which is continually productive of serious physical and moral errors, shall be deemed alike permissible, if not desirable.

Women need a thorough acquaintanceship with the organs and functions of their own bodies, in order that they may guard against disease and suffering in themselves, and that they may bring forth healthy children. They need, too, a thorough knowledge of the good and evil of the world, so that they may guide their children safely through the perils which beset their youth and early manhood and womanhood, even as a skillful pilot needs to know all the rocks and shallows of the stream that he may steer his ship clear of them.

This book tells women simply what they ought to know, and without knowing which they cannot perfectly fulfill their womanly destiny. Its language is plain and direct, yet marked by no impropriety, and is such as one modest woman can use in addressing another. It is in its hygienic and general character quite up to the advanced ideas of the day.

It begins with the physical development of the girl into womanhood, and points out all the dangers which attend it and mistakes which may be committed. It treats of love in its various phases, and fearlessly attacks immorality in every form. It disusses marriage in all its bearings, denounces criminal abortion, attacking it and pointing out its remedy from a standpoint never directly assumed by any other author; it refers to children and to inheritance, and argues at some length the theories concerning the production of the sexes at will. It enumerates the trials of the young wife, and shows how a false state of society and a false system of education have augmented them. It treats of pregnancy and delivery and the management of the new-born babe with a care and minuteness not to be found in any other book of its class—a care and minuteness which will make it invaluable to the young wife and mother. One chapter is devoted to an infant's dress, telling how it should be made, and giving a full list of

articles of infants' wardrobe, quantity of material required, estimated cost and accurate directions for making. Another chapter is devoted to diseases of infants, suggesting simple remedies which will usually prove efficacious. The concluding chapter treats of the moral responsibilities of motherhood, and the author tries to impress upon her readers the exalted position of the mother, and that it is second to none in honor or importance.

There are two classes who may take exceptions to this book. The first class is composed of those who ignore on principle many of the subjects which are treated in its pages, and who seem to believe that by shutting their eyes to the evils in the world they do away with them, or at least shift the responsibility from their own shoulders. This class should be reminded that the evils *are*, and will continue to be until that day comes when all good women shall take cognizance of them, and bring their influence to bear in every possible direction to lessen them.

The second class embraces the evil-minded and the impure-hearted, who are ready to misconstrue purity itself whenever possible. For the benefit of all such may be applied to this book the famous motto, literally rendered from the French, "Shame shall be to him who thinks evil of it."

WHAT IS SAID OF IT.

Your aim is a good one, and I hope you will be able to fulfill it worthily.—*Horace Bushnell, D.D., Hartford, Conn.*

I commend the book to women, guaranteeing, if read with the same spirit of observation with which it was written, it will prove of untold benefit to the sex.—*Abby W. M. Bartlett, M.D., Vineland, N. J.*

Unlike Sydney Smith, I make it a rule to read a book before pronouncing judgment upon it. This is the reason you have not heard from me before. I have read the book, and I more than like it—at least, I could not but like it, after I recovered from the fit of ill humor into which the perusal threw me. It is not pleasant to have the wind taken from one's sails, and I have meant to write something of the kind myself—a continuation of my "Common Sense" series. I forgive you, in consideration of the fact that you have done the work far better than I could.

Gratefully and truly, MARION HARLAND.

God bless you in your good work! That the book may be sold by the hundred thousand is my earnest wish. Thousands are still hungry for the meat it contains.—*M. S. Holbrook, M.D., Herald of Health.*

It is written by a cultivated and intelligent lady, with great delicacy, and a clear apprehension of the kind of instruction that young women should receive through their mothers, and with a remarkable power of presenting it in a chaste and attractive manner. It ranks as a literary publication far above ordinary volumes of this character, and is worthy of a wide distribution. How to convey the information it contains at the right hour to those for whose benefit it is chiefly written, has been a family problem, and here it is fairly solved.—*Zion's Herald, Boston.*

We can only speak of the spirit and scope of the book, of which the first is excellent and the second legitimate. Its author takes quite an extended view of womanly trouble and experience, physical and psychological. She broadly opposes the foolish masculine theory which makes womanhood in itself a disease. She argues, we think, conclusively, that women with more health of mind would have more health of body, and we thank her for showing that the inconveniences attendant upon the office of maternity are aggravated by a life of self-indulgence and greatly mitigated by resolute and systematic exertion.—*Mrs. Julia Ward Howe, in Woman's Journal.*

The animus of this book is pure. The author is a woman of great earnestness of character, directness of purpose and plainness of speech, and has written for her sex with the simple and direct end of benefiting them. We know her well, and know that in the production of this book she was moved to write from a high sense of duty to her sister wives and mothers.—*Arthur's Magazine.*

We take it that woman should know not only what there is in this book, but vastly more. Nay, all things which her God-given faculties may enable her to learn. Yea, "all things."—*The American Lutheran, York, Pa.*

A thoroughly comprehensive work, treating of important and delicate matters.—*Lady's Friend.*

Subjects of great delicacy are here discussed, but in a way that can offend no legitimate and healthful taste or sentiment. It is a book that can safely be put into any daughter's hands, and which ought to be found there.—*Watchman and Reflector.*

For many reasons a woman is better fitted to counsel her own sex on subjects such as are discussed in this work than a man, no matter how learned he may be. "What Women Should Know" is, from the fact that its author is a woman, likely to enjoy a much greater popularity than most treatises which attempt to give advice upon such delicate but vitally important matters as marriage, maternity and the management of children.—*Philadelphia Evening Telegraph*.

In the more social aspects of the subjects discussed, the writer is eminently liberal and sensible, taking nature for her guide rather than conventional etiquette. The hygienic and physiological departments show also a treatment in harmony generally with natural methods, counseling obedience to the cardinal laws of life in matters of food, air, light and correct living, rather than recourse to drugs and nostrums for imaginary virtues. The moral tone of the work is unexceptional, and its plain truths may be of incalculable benefit to many.—*The Home Journal*.

The book is superior to any of its class published which it has ever been our privilege to examine. In its hygiene it is quite up to the spirit of the times, and is in every way calculated to benefit the class of readers for whom it is prepared.—*Godey's Lady's Book*.

Mrs. E. B. Duffey has just written a book, entitled "What Women Should Know," which gives many good suggestions in the right direction.—*Elizabeth Cady Stanton*.

This work has been written specially for women, and is essential to their comfort and to the right discharge of many of their duties.—*The Presbyterian*.

I believe that it tells in a clear and excellent manner many things which woman should know, but upon which there is often a lamentable degree of ignorance.—*Rev. Oscar Clute*.

I like it very much. It is a fresh, strong, bold, womanly, and, in some respects, an original utterance of a woman to women; and to men as well, who need it quite as much.—*Hon. A. G. Riddle, Ex-Member of Congress*.

On the whole, wives and mothers will find much information, the fruit of experience, observation and good sense, in this volume.—*Forney's Press*.

We feel perfectly safe in recommending it to every mother and daughter as a work unequalled in interest and practical value on the subject in our language.—*Charles R. Wiley, M. D.*

It supplies a want that earnest women have long felt—a thorough knowledge of themselves in those relations which have hitherto been shrouded in ignorance by a false delicacy. I believe this book is destined to have an immense sale and be of great practical benefit to women.—*Elizabeth S. Bladen.*

Her style is fresh, forcible and direct, shrinking from nothing, avoiding nothing, and dealing with everything in a spirit that precludes the levity of the thoughtless or the ribaldry of a profane reader. We shall be glad if this book reaches the hands of every intelligent woman in this country.—*Daily Morning Chronicle.*

This is a work containing plain, homely truths on delicate subjects, it is true, but nevertheless so important that every one affected by them should know them. There is no charlatanism about Mrs. Duffey's writings. She gives plain, practical advice, such as an experienced woman should give her less experienced sister, and the fact that it is printed in a book instead of being given by word of mouth, does not lessen its value. Every young wife should have the book and study it.—*Philadelphia Evening Bulletin.*

This book is all that its title purports. It is full of information valuable to all women, though especially important to wives and mothers; a hand-book for them, whose instructions, if well followed, will greatly influence their well-being, and have an important and beneficial bearing on both present and future generations. The mechanical execution of the book is excellent.—*The True Woman, Baltimore, Md.*

This book is one of the best of its class, and can be safely recommended to all wives and mothers. Delicate subjects are delicately handled, and much sound advice is given.—*Christian Register.*

I have read "What Women Should Know," and must in truth say it excels all of its kind.

You have done the public a great service. That you may be rewarded by the sale of many editions is the wish of M. SENTER, M.D., *Columbus, Ohio.*

Mrs. Duffey has a rare natural aptitude for writing clear, graceful and vigorous English, which years of experience and association with writers of eminence have developed and improved, and as a consequence, she now gives to the world a book which in all respects compares favorably with any of its class; and we trust it will prove as great a success in a pecuniary as in a literary point of view.—*The Geauga Republican, Chardon, Ohio.*

We cannot too cordially welcome a work—designed for women exclusively—whose aim is to offer a complete summary of general knowledge for women concerning the physical functions of their sex and the duties resulting from their exercise. Such a work—one that will cheer the despondent as well as enlighten the ignorant—has just been issued under the title “What Women Should Know; a Woman’s Book About Women,” by Mrs. E. B. Duffey.

This book, which is a pure and honest one, not written in the expectation of gratifying an evil curiosity, simply tells women what they ought to know, and without knowing which they cannot hope perfectly to fulfill their womanly destiny.

Only those who are ever ready to misconstrue purity can find anything objectionable in these pages.—*Cincinnati Times and Chronicle*.

The first impression derived from this book is, that it was written by a well-educated, thoroughly-reliant and pure-minded woman for the benefit of her sex. It is a plain, dignified and earnest attempt to correct some of woman’s errors regarding her own physical organization, and to contribute to her information regarding her sexual ailments and the means for their avoidance or cure. It fills a hitherto vacant place in the library of the wife and mother, and seems to be thoroughly worthy of matronly confidence.—*Weekly Toledo Blade*.

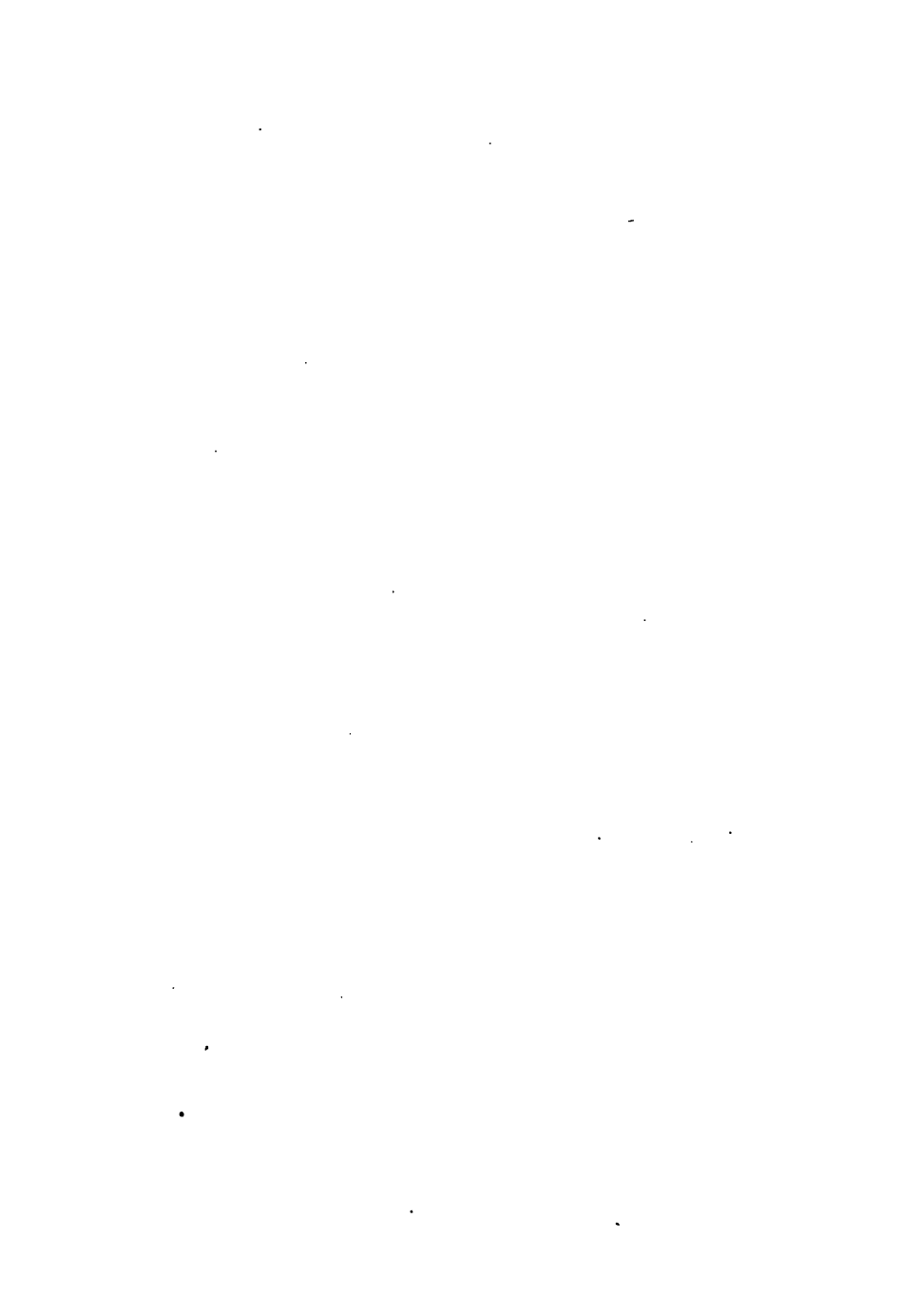
Of the many books that have been written for women, we think this one of the best. Valuable information on a great variety of subjects is given in a clear, forcible style, making thus a highly readable work.

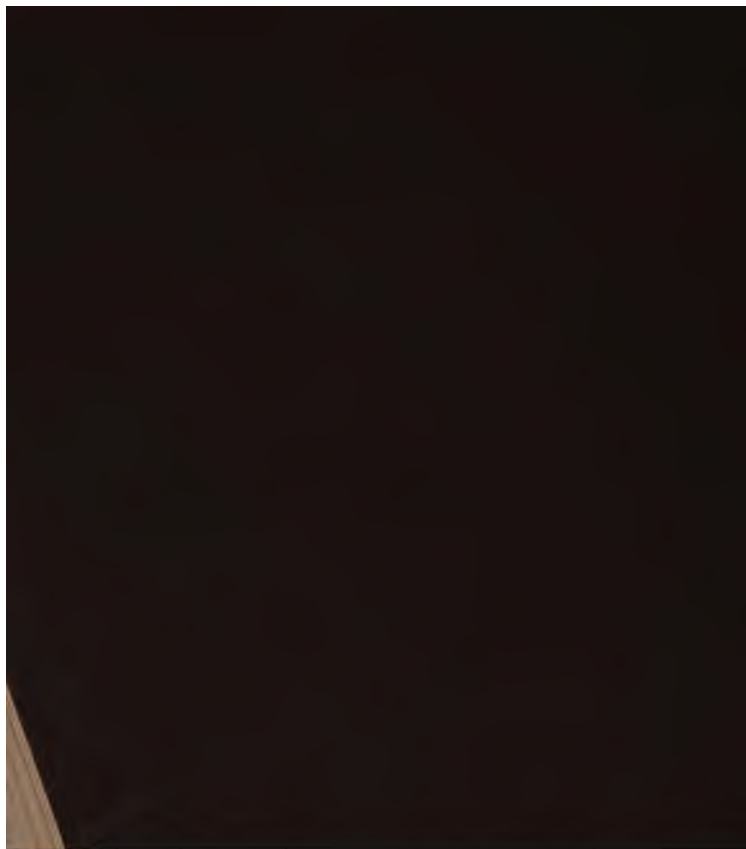
We consider the book one that may be recommended to all women for careful perusal.—*The American Journal of Homœopathic Materia Medica*.

After a careful examination of this volume, we unhesitatingly pronounce it a most surprising, remarkable book, far beyond anything of the kind ever before issued from the press. Indeed too much cannot be said in its favor; it must be read to be appreciated. It strikes at the foundation and continuance of our being, and as its title indicates, it addresses itself to every wife and mother in our land, and to whom it will be found of untold value.

It has been justly entitled a “brave book.”—*Harrisburg Patriot*.







LC 1621 .C7 .D8 C.1
No sex in education or, An eq
Stanford University Libraries



3 6105 035 594 931

LC
16
C

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-9201

All books may be recalled after 7 days

DATE DUE

F/T OCT 6 1998

SEP 28 1998

NOV 4 1999

~~SEP 15 1998~~ OCT 15 1999

SEP 22 2000

AUG 20 2000

IL

